

JOURNAL  
of the  
Society for Psychical Research  
VOLUME 40 No. 706 DECEMBER 1960

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THREE CLASSICAL THEORIES OF MIND

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MOST of the work that is currently being carried out in psychical research is concerned with observation and experiment. In this field the main aim has been to test the hypothesis that human beings can exchange information with their environment without the use of one of the recognized channels of sense. However psychical research also has a theoretical side. This is concerned not only with considerations of hypotheses designed to account for 'paranormal' events as such, but also with more fundamental problems of perception, mind and knowledge. Here, clearly, psychical research borders on philosophy, and that fascinating no-man's-land between philosophy, neurology, psychology, physiology and physics. There are signs that more interest is being shown in this field by philosophers and scientists of many disciplines following the collapse of the 'linguistic' school of philosophy. This paper presents a brief review of current concepts of the nature of mind.

Many neurologists and neurobiologists today feel that the mind-brain problem will be solved by advances in neurophysiology. Some, indeed, hold that this problem, at least in its broad outlines has already been solved. This proposition might be true if one interprets 'mind' as 'the behaviour of the organism'. However the mind-brain problem really consists of the question whether it is legitimate to interpret 'mind' in this fashion. This interpretation cannot merely be assumed, as neurologists almost invariably do, but it must be *demonstrated* in an adequate manner. For there are other interpretations of 'mind' in the field that merit consideration.

And the facts and theories of neurophysiology are, of course, logically quite irrelevant to the problem of the proper interpretation of 'mind'.

The classical question is whether there are mental events as well as physical events in the world or not. This discussion shades off on the one hand into epistemological problems of knowledge and on the other into difficulties about the relation of brain events to consciousness that have concerned neurologists such as Sherrington, Eccles, Brain and Sperry. To these classical problems various classical solutions have been applied. These are now in disrepute having been largely, at least temporarily, replaced by cybernetics and Wittgensteinian analysis. I will first describe the classical solutions and their modern replacements and I will then argue that the latter are not the solutions for *these* problems, although, of course, very valuable in other fields. I will advocate a return to the classical solutions in a developed, and perhaps scarcely recognizable, neo-classical form. These classical theories are Cartesian dualism, the sense-datum theory and the representative theory of perception.

### *Cartesian Dualism.*

The extraordinary and fascinating world-view of the middle ages left its legacy in philosophy in the Cartesian presentation of the nature of mind. This concept of mind, as an entity of some kind ontologically distinct from the body, was formulated, if that is the right word for so vague and distant an event, extremely early in human thought. It arose no doubt in some part for superstitious reasons and out of the confusions of primitive logic, animism, fetishism, and the rest of it. This dualism was early codified into powerful religious systems and retained its viability and power for thousands of years and it has entered into the very logic of our language. Although it sprang from a doubtless bemused state of primitive thought, it has nevertheless received critical assent from a long line of philosophers and scientists who supplied good rational arguments for this culturally inherited belief. These may be summarized as follows: (1) We have immediate and irrefutable knowledge of the contents of our own minds—of our own sensations, images, emotions and thoughts—and no rational argument can ever persuade, for instance, a man with a toothache that he has not an immediate experience of an event or occurrence with qualities that can only be ostensively defined. A man with toothache can hardly be persuaded that he is really undergoing only a propensity for writhing behaviour or for making remarks such as 'I have a toothache'. He would wish also to assert that he



had a pain, and that this statement did not *mean* that he was executing certain behavioural responses or that certain things were going on in his nervous system. (2) It has been thought that a human mind consists essentially of an Ego which is aware of, or conscious of, these sensations, emotions, etc., and which is also aware of its own existence in some way unanalysable except that this awareness of self is in some way quite different from the self's awareness of its sensations, thought, etc. (3) Thoughts, emotions, images, and sensations, as experiences, are qualitatively quite unlike patterns of nerve impulses in a brain and therefore cannot be identical with these patterns. Thus it has been widely held that there are mental events as well as physical events and that these mental events are further characterized by lacking all spatial attributes and possessing only secondary qualities (for sensations) and analogous qualities for images and thoughts.

### *The Representative Theory of Perception*

The representative and sense-datum theories of perception are also, in one form or another, of respectable vintage and may be said to have been crystallized out of common usage by Locke. The representative theory states that, in sensing, we are immediately aware of something—i.e. ideas (Locke); images (in some of the older neurologists); sensa or sense-data (in Moore, Russell, Broad and Price)—and that this sensing is not a direct prehension of physical objects, and sensa are not parts of physical objects, but they *represent* physical objects in some way and bear specific relations to these objects. However no sense-datum theorist has ever been able to give a satisfactory account of what this relation might be except that a causal element enters into it. The reasons for putting forward the representative theory are primarily derived from a consideration of the physiological account of perception and from the realization that perceptions occur only after complex causal chains culminating in brain events have taken place. It has therefore seemed that the final percepts resulting from this process must be in some sense constructions of the nervous system. All, or at least much of, the physical and physiological chain would seem to come spatially and temporally *between* the object and the percept. The second basis of the representative theory is also scientific and derives from experimental psychology. Experimental psychologists discussing constancy effects, illusions and all the manifold phenomena discovered by such workers as Ames, Werner and the Gestalt School have naturally presented these in terms of the representative theory. A few quotations from

Vernon<sup>1</sup> will illustrate this: '... the fundamental quality of the perceived field is its extraordinary unlikeness, so commonly overlooked in everyday life, to the stimulus field.' 'The sensory impulses which arise from the stimulation of the sense-organs and peripheral nervous system are but the raw material—indeed only a part of the raw material—from which the final percepts are constructed.' 'The phenomenal percept, then, is never an accurate photographic reproduction of the external stimulus field.' The representative theory may be reduced to the statement 'Light waves leaving the object start a complex physical and physiological causal chain that culminates in a complex brain disturbance which in turn gives rise to a percept in the phenomenal perceived field in the mind (or before the mind, or in consciousness, etc.).' And similarly, *mutatis mutandis*, for the other modes of sensation. Such an account has appeared in countless neurological works. In all such cases the use of the Cartesian model of the mind was presupposed.

### *The Sense-datum Theory*

The sense-datum theory was constructed by philosophers for motives different from those of the scientists using the representative theory. The sense-datum theory consists of the first part of the representative theory as expounded above and states that our perception of physical objects is indirect, being mediated by the basic elements of sensation (sense-data), and that it is not direct as the theory of naïve realism holds.

The philosophers wished to find some logical basis for theories of knowledge about the external world that did not prejudice the issue in favour of some particular epistemological theory by reason of the basic terms employed. So the neutral term *sense-datum* was coined by Russell. It should be noted that no sense-datum theorist has suggested that sense-data could be the products or end-products of the causal chain of perception and only Brain<sup>2</sup> amongst neurologists has used the term *sense-datum*. That is to say the crucial identification of Broad's sense-field with the psychologist's phenomenal field<sup>3</sup> has only been made quite recently. Yet I suggest that the concept of the sense-datum as the product of the causal chain of perception provides the key to an adequate understanding of the brain-mind relation, for it clarifies

<sup>1</sup> M. D. Vernon, *A Further Study of Visual Perception*, Cambridge University Press, 1954.

<sup>2</sup> Sir Russell Brain, *Mind, Perception and Science*. Blackwell, London, 1951.

<sup>3</sup> A technical term in psychology equivalent to Professor Vernon's use of 'perceived field' above.



the notion both of a mental event and of the relation between a mental event and a brain event, and it supplies the missing factor  $R$  in Broad's formula  $o - R - s$  connecting *sensa* and objects.

### *Criticism of the Classical Theories*

Now all these three classical theories have been rejected by nearly all modern philosophers and psychologists for a variety of inter-connected reasons, some logically valid, others not. Cartesian dualism has been criticized on the grounds that an unextended thinking substance must be so different from extended physical substance that no causal interaction was possible between them. This argument is logically invalid as Ducasse<sup>1</sup> has shown, for there is no *a priori* reason why causal relations should not take this form and it is merely an empirical question if there are such unextended entities in the world and, if so, if there are any causal relations between them and objects. The fact that we cannot *imagine* what such an interconnection would be like, which is the common complaint against this account of the matter, only shows that we cannot imagine non-spatial entities. It in no way shows that there cannot be any such entities. We cannot say that what we cannot imagine is any criterion for what cannot be the case. For to do so would be to attribute to the human imagination a status in the world that it does not possess.

The idea that Cartesian interactionism was invalid led to the formulation of the theories of psycho-physical parallelism and to the psycho-neural double aspect theory. As the argument against interactionism is invalid, it is preferable to use this theory with its single category of causal relations rather than parallelism with its two categories of causal relations between physical objects and a sort of cosmic acausal synchronicity holding between objects and psychical states. And I hope to show below that the double aspect theory can be refuted. Thus the logical objections to Cartesian dualism may be turned aside but the empirical one remains—that no objective evidence has ever been found for the existence of such entities as non-spatial minds nor for their interaction with the brain. However, it may be claimed that our knowledge of *our own* mental states is just as certain as our knowledge of the external world—if not more so—for solipsism remains logically irrefutable. I am not, of course, suggesting that solipsism is true—merely that no logical arguments can be advanced to refute it. Eccles<sup>2</sup> has recently discussed why a real process of

<sup>1</sup> C. J. Ducasse, *Nature, Mind and Death*. La Salle, 1951.

<sup>2</sup> J. C. Eccles, *The Neurophysiological Basis of Mind*. Oxford University Press, 1953.

interaction may not yet have been empirically detected and has also suggested how the neural aspect of this interaction may be organized. So Cartesian dualism remains a perfectly valid hypothesis, but I hope to be able to show that one of its premisses is inadequate.

If we now turn back to the representative theory I think that it would be quite safe to say that no contemporary philosopher would accept this theory for a moment and in fact one of them has recently implied that fingerling philosophers cut their first logical teeth by refuting it. The alleged refutation runs as follows: 'If all that we know are our own sense-data how could we know that there are any entities such as physical objects external to this collection of sense-data, or, if there are any such entities, how could we know anything about their properties or nature?' This objection is logically sound but there are ways round it that we will examine in a moment. The sense-datum theory has also come under attack on the following grounds: (1) The reasons given for holding it are fallacious, for the basic terms it introduces into perceptual theory are no more neutral than those introduced by any other theory—only this bias runs in favour of sense-datum rather than physical objects. (2) No one has given a satisfactory definition of the basic term of the theory 'sense-data'<sup>1</sup> and no one has explained at all clearly the alleged relation between sense-data and physical objects. (3) It lands us either in an objectionable shadow world of for ever unobservable objects lying behind the impenetrable veil of phenomenal reality, or to the equally repugnant account of a man's mind as a private picture gallery to which only he has the key and into which we cannot peer. We can recall Wisdom's<sup>2</sup> and Ryle's<sup>3</sup> castigation of these accounts. In Wisdom's words: 'We recall . . . the physical things which, though not beyond the corruption of moth and rust, are yet more permanent than the shadows they throw upon the screen before our minds.' Yet I would suggest that these theories of mind are true in spite of this scorn, and Ryle and Wisdom have been able to make them look ridiculous only because of internal faults and incompatible assumptions in their exposition which may be removed by further analysis. (4) The phenomenalist escape route from the difficulties of the sense-datum analysis has been blocked ever since it was demonstrated that no material

<sup>1</sup> However Ayer, in a recent review in *Mind*, (67, 554, 1958), has agreed that my definition attempted in *Analysis of Perception* (1956) is adequate.

<sup>2</sup> John Wisdom, *Philosophy and Psychoanalysis*. Oxford, Blackwell, 1953.

<sup>3</sup> Gilbert Ryle, *The Concept of Mind*, and *Philosophical Dilemmas*.



object sentence could ever be translated into its equivalent sense-datum sentences. (C.f. Ayer<sup>1</sup> and Hirst.<sup>2</sup>)

### *Current Theory*

So the present position is that most accounts of mind and perception are given in the ordinary behaviourist and naïve realist terms as used by experimental psychologists and the Oxford school of philosophers, the latter still in the gigantic shadow of Wittgenstein, who was able to paralyse the opposition with his penetrating logical insight, and the strangeness, complexity and subtlety of his thought. In these accounts human beings are regarded as physical organisms in a wholly physical environment and there are held to be no mental entities or events ontologically distinct from physical events and in the same logical class of existence as physical events. These philosophers state that the logic of our language and common usage indicate that the ordinary view of perception as prehensive of physical objects is the correct one and that all annoying complications such as images, hallucinations, the finite velocity of light and neurologists who lean toward the representative theory can be dealt with by a skilful analysis of language and by assuming that good neurologists are probably bad philosophers. If a man were to claim that he could observe a mental entity, such as an after-image or a hypnagogic image, these philosophers would deny this claim and would offer this analysis of the situation, or something like it: 'When a man has one of these images all that is really happening is that he is having something of the same brain state as he would have had had he been looking at a patch of light (in the case of the after-image experience) or an object (in the case of the hypnagogic image experience) and so impulses are transmitted to the motor speech mechanism by the sensory analysers and the man says "I am seeing an image" or if he does not actually say this, but only thinks it, then the activity of the sensory analysers constitutes these thoughts. There are no images, only neural processes of imagining; no percepts, only neural processes of perception; in fact there are no private entities of any kind and the subjective certainty that there are may be accounted for by assuming that there are internal monitoring systems in the brain the pattern of whose efferent impulses to the motor speech mechanism is particularly liable to misrepresentation.'

<sup>1</sup> A. J. Ayer, *The Problem of Knowledge*. Harmondsworth, Pelican Books, 1956.

<sup>2</sup> R. J. Hirst, *The Problems of Perception*. London, Allen and Unwin, 1959.

*Return to the Classical Theories*

Now as this curious doctrine is rapidly hardening into philosophical and scientific orthodoxy it is worth seeing if we cannot do better. Let us go back and examine the classical doctrine again. This says that mental events do not have any spatial properties. Now this may certainly be true for some mental entities. Thoughts and the Ego do not seem to have any spatial properties or parts. But is the mind necessarily homogenous in this respect? Images, which, if they are entities of any kind, must be mental ones, certainly have spatial properties and parts as Price<sup>1</sup> has noted. A visual image has a left-hand side and a right-hand side, it has a boundary and bears spatial relations to other images, although in some images, such as after-images and hypnagogic images, these properties are very well-marked and in others, such as the visual images of poor visualizers, much less so. In the case of sensations we come to a difficulty, as the perception is often taken to be the act of the mind prehending a physical object, and the phenomenal percept is taken to be an object of the mind's attention, rather than a part of the mind itself, in a way in which an image is not so taken. However I suggest that when we come to consider the relation between mental events and brain events we shall be able to do this in a much more coherent way if we decide to class the sense-datum (which I use synonymously with the psychological term 'phenomenal percept') as a mental entity<sup>2</sup> and this decision has empirical support from the continuous transformation series that exists between sense-data and images; that is, images can turn into sense-data and *vice versa* and there is no clear dividing line between them. Now somatic and visual sense-data undeniably possess spatial properties, just the same in fact as those we enumerated in the case of images, but auditory, olfactory and gustatory sense-data do not have these properties. These types of sense-data possess only one spatial property, which is location.

Visual and somatic sense-data and images, in short, have both spatial and topological properties and thus, if they are mental entities, some mental entities at least do have spatial properties,<sup>3</sup> even if others such as thoughts, Egos and other forms of sense-

<sup>1</sup> H. H. Price, *S.P.R. Proceedings*, 50, 1-25, 1953.

<sup>2</sup> Ducasse, in a personal communication, insists on this classification.

<sup>3</sup> As Hume so clearly pointed out in *A Treatise on Human Nature*, part IV, section V: referring to 'an image or perception' he says, 'Now the most obvious of all its qualities is extension.' In this statement lies the clue to the problem of the nature of mind; perhaps it is its very obviousness that has caused it to be overlooked by every philosopher except Hume, Broad, Price and Russell: although of these only Price and Broad can be said to have fully grasped its importance.



data and images do not. So, even if Descartes' criterion for distinguishing between mental and physical entities does fit this latter class, it does not fit the former. But again we must stress that there is no *a priori* reason why all mental entities must share all the same attributes and properties. Thus clearly the Cartesian theory (that no mental events have spatial properties) will break down under these conditions, but we can now ask what are the spatial relations between spatial sensa and images on the one hand and physical objects on the other. For sensa certainly bear spatial relations to other sensa and images bear spatial relations to other images (and to sensa at times) and thus both sensa and images do have the property of 'being able to bear spatial relations to . . .' and of course physical objects also have this property and so there is no *a priori* reason why they should not bear spatial relations to each other. Now, if we accept a naïve realist theory a sensum would bear the spatial relation to a physical object of 'being part of the surface of' or something like that. But I think we must follow Brain<sup>1</sup> in rejecting naïve realism on account of the well-known arguments that have been based on the physiological account of perception and the finite velocity of light, in spite of the sophisticated forms that naïve realism has taken in the hands of the Oxford philosophers. Then if we fall back on the theory of psycho-neural identity we can say that sensa and images are identical with parts of the brain. However I think we must follow Brain<sup>2</sup> in rejecting this account also, on the grounds that there are no neural events congruous with the sensa and thus there are none that could be identical with them. It is useless to suggest that a square sense-datum might really be the shape of a convoluted part of the cerebral cortex and thus capable of being identical with a pattern of neuronal impulses in the cortex. Sense-data, therefore, can neither be parts of the physical objects they represent nor can they be parts of brains. So, if we continue to recognize the existence of sense-data, we are left with only one alternative and that is that the space constituted by the spatial relations between sensa and other sensa, and between images and other images, is a metrical and topological space, but it is a different, ontologically different, space from the space of the physical world constituted by the spatial relations between objects. This suggestion of course is somewhat of a departure from the current cosmological conception that there is only one space in the world and that occupied by physical objects. Yet, as Professor Price<sup>3</sup> has said, there is no *a priori* reason why all spatial entities must be in one single space. Now there are two ways in which there can

<sup>1</sup> Ibid.<sup>2</sup> Ibid.<sup>3</sup> Ibid.

be more than one real space in the world. The first has been used by Professor Price<sup>1</sup> in his recent theory of the ontological status of images and this theory can, and indeed I feel must, be extended to *sensa* as well. This theory is that a man's images are in a three-dimensional space of their own—image space—and that images bear causal relations to physical objects but no spatial relations to them. This theory has also been put forward recently by Kuhlenbeck.<sup>2</sup> The space of one man's images and *sensa* can be said to be three-dimensional for he can locate any *sensum* in his visual field and any image in what we can call his image field by the use of three coordinates. The other possibility was first suggested by Professor Broad<sup>3</sup> as follows: 'For reasons already stated, it is impossible that *sensa* should literally occupy places in scientific space, though it may not, of course, be impossible to construct a space-like whole of more than three dimensions, in which *sensa* of all kinds, and scientific objects, literally have places. If so, I suppose that Scientific Space would be one kind of section of such a quasi-space, e.g., a visual field would be another kind of section of the same quasi-space.' If Professor Broad is right here physical space and image space are both sections of a hyperspace and thus *sensa* and physical objects bear spatial relations to each other, just as points in one plane cut in a cube bear spatial relations to points in another plane intersecting the same cube. This model also suggests that visual *sensa* bear causal relations to events in the visual parts of the brain and thus the visual field is able to represent a portion of the physical world because the whole system of retina, brain and visual field can be regarded as a representative communication mechanism, in the same logical class as a television mechanism. I do not mean to imply, of course, that similar mechanical devices such as scanning need be used in both cases. The visual field can be thought of as a picture of the external world constructed by the visual mechanisms and in thinking about the manner of this construction we are not bound by any particular device. This idea implies the further heretical doctrine that the mind can possess spatial organization of its own ontologically distinct from the organisation of the brain—only the form of mental event is normally completely *determined* by correlated brain events by means of the *causal relations* holding between them. This idea may be uncomfortable yet it is empirically possible and logical sound—it merely conflicts with our prejudices.

<sup>1</sup> Ibid.

<sup>2</sup> H. Kuhlenbeck, *Brain and Consciousness*. Basel, Karger, 1957.

<sup>3</sup> C. D. Broad, *Scientific Thought*. London, Routledge & Kegan Paul, 1923.



Thus the single proposition that some mental entities have spatial properities (or that some mental events have spatio-temporal properties), enables us to pose the relation of mental events to physical events as between two sets of spatial entities, rather than between a set of spatial entities and a set of non-spatial entities. The former position has the advantage of being amenable of further mathematical development of psycho-physical relations—as the relations of one set of events in one space to another set of events in another space. We cannot do this in the case of the Cartesian model for non-spatial entities do not lend themselves to such analytical development. We gain a further advantage. Objections have been made against the sense-datum theory that it postulates mythical entities taking part 'in the shadow play on the screens before our minds' or again that the sense-data it describes are so queer that we cannot believe in them—in Wisdom's "very, very thin pictures" that always get between us and physical objects. The feeling of philosophical cramp engendered by these remarks may be removed by realizing that if sense-data are to be mental then they cannot be parts of, or belong to, a *Cartesian* mind. What is wrong with the 'private picture gallery' theory of mind is not that there are no private pictures to go into the gallery, and in fact no gallery, but that the theory has been trying to fit the spatial pictures into a Cartesian non-spatial 'gallery' or mind. It would be better to admit frankly that sense-data really are very, very thin pictures in our minds and that there really are private picture galleries which are not impossible non-spatial galleries but merely the visual fields of individual people; in short people have spatial minds.

Some years ago Thouless and Wiesner<sup>1</sup> put forward their Shin theory of mind. A correlation between their theory and the one presented here may be effected by stating that a 'shin' is a collection of sense-data, images and perhaps a Pure Ego. 'Shin' is not, I suggest, something ethereal, conceptual or lacking in spatial attributes, but it is, for each person, his individual 'cave' of consciousness comprising his private tumultuous world of sense-data, images, feelings, thoughts and images.

The purely logical objection to the representative and sense-datum theories remains. This objection asks "If we only observe sense-data how do we know that there are any physical objects for them to represent?" We can never give a logical proof of the existence of physical objects but I think that Hume showed that you can never give a logical proof of the *existence* of anything. In

<sup>1</sup> R. H. Thouless and B. P. Wiesner, 'The Psi Processes in Normal and "Paranormal" Psychology', *S.P.R. Proceedings*, 48, pp. 177-96.

any event both Price's and Broad's theories describe empirically possible states of affairs and as such are immune against attempts to refute them on purely logical grounds. All theories of knowledge assume that *something* is given in direct experience—visually a multicoloured field of 'objects'—but naïve realism has the logical advantage that this field is identified with the physical world and thus we do not have to make any further assumption about the existence of the physical world. The sense-datum theory does have to make this further assumption for one cannot infer or deduce in any way the existence of objects from a mere inspection of sense-data. Solipsism remains *logically* irrefutable. Hence the very existence of the physiological processes of perception that play so large a part in the sense-datum account depend on this initial assumption and this is held to be a grave weakness of the sense-datum theory. However it is a mistake to be overconcerned with the abstract logical purity of our epistemology<sup>1</sup> and if we have to make the postulate of the existence of the physical world a basic axiom in our system let us have the two axioms if it gives us as it does an internally consistent theory of perception. This is preferable to naïve realism with its single assumption—that the existence of something is given—and its internally inconsistent theory of perception. We can sacrifice logical purity in favour of a reasonable account of why, if the perceptual mechanisms are in fact representative mechanisms of the type described, we cannot observe physical objects directly in the way that we can observe sense-data directly, and yet we can still gain knowledge about the physical objects from sense-data, in a way logically comparable to the manner in which we gain knowledge about distant events by means of their images on the television screen. If we are sitting looking at a television screen we can practise examining the images as they are in themselves, or we can practise examining the people televised. In an exactly comparable way we can examine our sense-data as they are in themselves—Broad would call this 'inspection of sensa'—or we can look at the people they represent—and this is perception.

In conclusion I should like to quote a short passage from William James<sup>2</sup> which is clearly only an analogy and yet, if taken literally, expresses what I have been trying to say:

Each new mind brings its own edition of the universe of space along with it, its own room to inhabit; and these spaces never crowd each

<sup>1</sup> Hirst (loc. cit., p. 156f.) has brought forward convincing arguments along similar lines i.e. the proper defence against this attack is to advocate the representative theory as 'the best explanation of the world'.

<sup>2</sup> William James, *Human Immortality*. London, Constable, 1899.



other—the space of my imagination, for example, in no way interferes with yours.

It will be clear that the account here given owes much to conversations and correspondence with Sir Russell Brain, Professor C. D. Broad, Professor C. J. Ducasse, Professor Hartwig Kuhlenbeck, and Professor H. H. Price. The author expresses his gratitude to these authorities and to Dr William Gooddy for his invaluable criticisms of the manuscript.

## THE GEOGRAPHY OF LONDON GHOSTS

BY G. W. LAMBERT, C.B.

THE Society's records of cases of haunting and poltergeists number several hundreds. For London alone, they amount to just over one hundred. Some have been published, usually without identifying details. A few, at the request of those reporting them, have been withheld from publication altogether. Many have remained unpublished, as being not impressive enough to warrant publication.

Of the London cases, most relate to residences (houses or flats), but it is not unusual to hear of mysterious disturbances in concert halls, shops, cinemas, and offices. The reports have come from all parts of London, and the dates of occurrence extend over about a century. One can feel confident that this London collection is a fair sample. It may contain one or two undetected hoaxes, but not enough to invalidate the conclusion reached. The curious similarity of the disturbances complained of is some guarantee of the good faith of those reporting them. If the stories were the outcome of conscious or subconscious invention, they could hardly have kept down to such a very low level of meaningless repetition and banality.

In spite of the obvious disadvantages of a policy of reticence I have felt bound to refer in vague terms to the situation of particular 'disturbed' houses. In this study the street, etc., in which a house is situated is named, but the number is not given. If, in each case, the present occupant were to be approached, and asked for permission to publish the exact address, he would, in most cases turn out to be a different person from the occupant who reported the occurrences, and the letter of enquiry would probably be the first intimation he had received that the house had ever been reported as 'haunted', an intimation he might well resent. Even in cases

where the exact address has been already published, it has been unnecessary to repeat it in this context, as in every case a sufficiently accurate indication of position has been given to support the argument put forward. The list of 100 cases used in this study has been separately carded, and each card shows the exact address, and other material data, cited in the text, so that anyone who thinks that the reticence observed may have been used as a cloak behind which the facts have been somewhat manipulated to make them fit the theory can satisfy himself by reference to the cards and documents in the Society's rooms.

The collection covers roughly the London Postal Area. To deal in detail with the whole of that area would draw out this study to tedious length, and tire the reader. I will therefore take first a sample district, furnishing enough cases to suggest a working hypothesis, and then apply that hypothesis to two other districts, to see if it works there also. Then, in case the geographical correlations brought to light may be delusive, I apply to the data an entirely independent check, which I have called 'The Rainfall Test', derived from meteorological records.

## THE GEOGRAPHICAL DISTRIBUTION

### *W.1*

This postal district is well known to many who are not Londoners, so I will take it first. It includes Mayfair, and the area to the north of Oxford Street up to the Marylebone Road. The collection includes 10 cases in W.1, in buildings in the following streets:

- |                             |                               |
|-----------------------------|-------------------------------|
| (1) Gt. Woodstock St        | (6) Upper Brook St            |
| (2) Manchester St (E. side) | (7) Berkeley Square           |
| (3) Manchester St (W. side) | (8) Margaret St               |
| (4) Wigmore St              | (9) Windmill St               |
| (5) Upper Wimpole St        | (10) Somerset St, Fitzroy Sq. |

An ordinary street map of London does not furnish any clue. To find one it is necessary to turn to Sheet v. S.W. of the 6-inch Geological Survey Map of London. That shows the approximate courses of streams, visible and concealed. (In this district all are concealed.) Where the course of a stream is well established, it is shown by a continuous blue line. If its course is conjectural, it is shown by a broken blue line. In the Memorandum accompanying the colour-printed G.S. Map of the London District (H.M.S.O. 1935), there is a somewhat fuller explanation, as follows (p. 4):

Blue lines are used to indicate the approximate courses of the smaller streams and 'Old Rivers' of London, which in many cases are built over



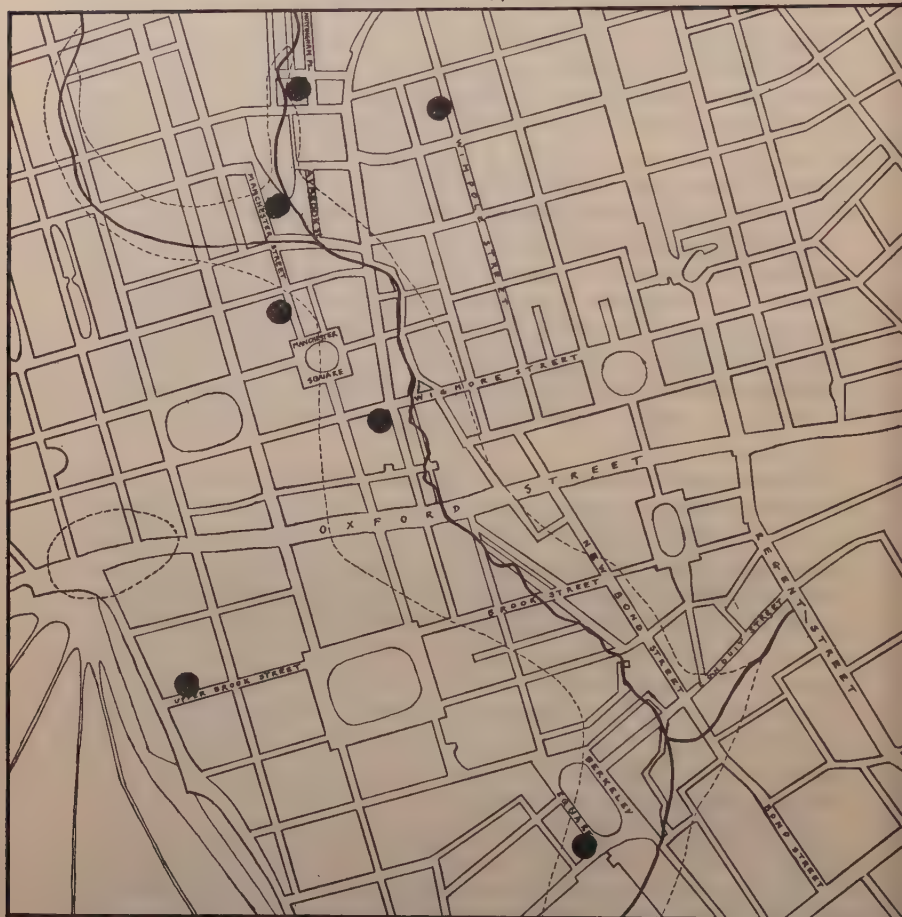
or otherwise hidden from sight. Serious trouble has been caused in the foundations of buildings, in sewers, drains, etc., by such streams and their alluvial deposits, and for these reasons it has been thought necessary to indicate their distribution.

As the blue lines crossing W.1 from north to south furnish the clue we are looking for, something more must be said about the significance of them. On the coloured map the blue line indicating a stream will often be found (as on Sheet v. S.W.) running down the middle of a band of yellow, bounded by fine broken lines, indicating the area over which the stream in time of flood has deposited alluvium. The width of the band is thus some indication of the extent to which the area is liable to flooding in very wet weather, and any building in the yellow band may be within reach of the stream in flood. As alluvium is only laid down in fairly level areas, the limits of the yellow band, besides being approximate only, do not in all places show the limits of occasional flooding in extreme conditions. The map must be used with a certain amount of informed imagination. Fortunately it shows (faintly) the streets overhead, so one can find one's way about quite easily.

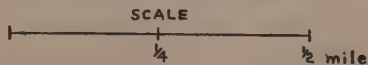
Turning now to Sheet v. S.W., at the north west corner of the sheet two streams, coming from the north, cross the Marylebone Road, into W.1. The main stream, the Tyburn, crosses near Gloucester Place. Its affluent, the Aybourne or Aybrook, crosses at Nottingham Place, running just behind the west side of that street, to join the Tyburn at Blandford Street. The Tyburn then runs south, across Wigmore Street, to Mayfair. There it crosses Brook Street, and swings round the lower end of Berkeley Square, eventually leaving W.1 underneath Piccadilly below the depression near Brick Street, which is all that now remains visible to mark the valley of the Tyburn. The approximate positions of Nos. 1-7 are shown on the accompanying map.

The following observations relate to the ten cases noted above. The house in Great Woodstock Street (now part of Nottingham Place) was on the west side of the street at the time of the disturbance (1934-6). The Aybourne runs immediately behind the houses on that side, and then continues parallel with Aybrook Street, named after it, to join the Tyburn at Blandford Street. The house on the east side of Manchester Street is actually in the Y made by the junction of the two streams. The house on the west side, which was disturbed about twelve years later, is near Hertford House, and doubtless within range of a flood. It is also to be noted that the disturbances were reported from a basement flat. The disturbed building in Wigmore Street is a few yards west of the river in the

LONDON W.1 (part of)



COURSES OF TYBURN RIVER AND AYBROOK AS SHOWN ON G.S. MAP SHEET V. S.W.





yellow area, as shown on the map, where it crosses that street, but not far enough to remove suspicion from the Tyburn. The 'so-called haunted house' in Berkeley Square, so described in Muirhead's *Short Guide to London* (5th edn., p. 42), has been haunted for so long that one cannot assign a date to the case. It is near the south-west corner of the Square. Only the few houses in the southern half of that side of the square are in the 'Tyburn yellow', and the haunted house is one of those few.

The houses in Upper Wimpole Street and Upper Brook Street are probably on affluents of the Tyburn. Upper Wimpole Street used to form part of Marylebone Gardens in the 18th century. A spring was found there, and the place was opened as a spa in 1774 (*Springs, Streams and Spas of London*, by A. S. Foord, Fisher Unwin, 1910, pp. 166-8). In the Upper Brook Street case, the name of the street indicates that it follows the course of an old stream running down from Hyde Park to the point where the Tyburn crosses Brook Street.

Thus the Tyburn and its affluents seem to link together seven out of the ten cases in W.1. The remaining three cases are in the area east of Oxford Circus. The G.S. map shows an affluent from the north east joining the Tyburn about half way between Oxford Street and Piccadilly. Its course east of Regent Street is not shown, but, judging from its direction, it may well account for two, or all three, of these cases.

## W.2

This postal district adjoins W.1 on the west. The main thoroughfare in it is the Bayswater Road, which the G.S. Map (Sheet iv. S.E.) shows to be intersected at three points by streams coming down from the north. No other streams are shown. The three streams are:

- (a) an unnamed brook, flowing south west from the intersection of Edgware Road and Seymour Street to the lower end of Stanhope Place, and so into Hyde Park;
- (b) an unnamed brook, flowing south east from the direction of Paddington Station, and entering the park at the lower end of Clarendon Place. The course of the stream north of the Bayswater Road is not shown, but it looks as if it came under Hyde Park Gardens;
- (c) the Westbourne river, which flows at the back of the east block of Lancaster Gate, under the Bayswater Road into the Serpentine.

Streams (a) and (b) join underneath Hyde Park, and flow as one due south to the Serpentine.

The W.2 cases in the collection are eight in number situated as follows:

- |  |                        |
|--|------------------------|
| (1) Seymour Street, west of Edgware Road |                        |
| (2) Hyde Park Place                      | (6) Westbourne Terrace |
| (3) Hyde Park Gardens                    | (7) Westmoreland Road  |
| (4) Lancaster Gate, east end             | (8) Pembridge Gardens  |
| (5) Lancaster Mews                       |                        |

The approximate positions of Nos. 1-5 are shown on the accompanying map.

Nos. (1) and (2) are within a few yards of the line of stream (*a*) above. The disturbance in Seymour Street was in a semi-basement flat. The house in Hyde Park Gardens must be very near the line of stream (*b*). The map shows it as nearer the east end of the block, but the short street at the west end is called Brook Street, which is suggestive. The course of the stream was probably between the two. Exactly opposite the front door of the disturbed house is a large wall plate, the only one in a long stretch of blank wall, belonging to the Mews. It looks as if at that particular point there had been subsidence in the past.

Nos. (4) and (5) are separated in time by 18 years. The Lancaster Gate house is one of those in the very short terrace at the east end, and it is only those which back on to the Westbourne. That river, a little further north, is only one street away from Lancaster Mews, which stand on an area which is below the level of the the surrounding streets. There are a good many signs of subsidence, suggesting that at times the area has been subject to flooding from the Westbourne.

No. (6), in spite of its name, does not appear to be on the course of the Westbourne, which, as shown on the map is a good deal further to the west. It is possibly on a higher reach of stream (*b*) above. Nos. (7) and (8) are in the western part of W.2, on a line running almost due north and south, but there is no indication of a stream on the map.

To sum up, five (i.e. over 50%) of the cases in W.2 fall in a narrow rectangle bounded on the south by one mile of the Bayswater Road, from Marble Arch to the middle of Lancaster Gate, and about 220 yards wide from south to north. This is rather less than one eighth of the area of W.2. That grouping can hardly be a chance effect. If anyone is inclined to suggest that the tube railway under the Bayswater Road may account for most of it, one must observe that two of the cases occurred long before that railway was made. It must also be remembered that there have been cases



LONDON, W. 2. (part of)



RIVER COURSES

AS SHOWN ON G.S. MAP SHEET IV. SE.

AS CONJECTURED BY G.W.L.

SCALE



in the Bayswater neighbourhood, not included in this collection, which cannot be explained by reference to any railway.

### *S.W.1*

As explained above (p. 399), the River Tyburn, on leaving W.1 passes under Piccadilly, and the choice of S.W.1 for detailed examination enables us to follow its course down to the Thames. The stream, after flowing south under the Green Park and under the front part of Buckingham Palace, divides into two. One branch flows along Buckingham Gate, and reaches the Thames just south of the buildings of Westminster Abbey. The other branch (the main stream) flows between Westminster Cathedral and Victoria Station, and, after passing near Vincent Square, falls into the Thames near St George's Square. The collection furnishes seven cases, located as follows:

- |  |                     |
|--|---------------------|
| (1) Westminster Abbey ('Cloister Gallery') |                     |
| (2) Barton Street                          | (5) Vincent Square  |
| (3) Lygon Place                            | (6) Chester Terrace |
| (4) Ebury Street                           | (7) Brompton Road   |

Nos. (1) and (2) fall one on each side of the northern outfall of the Tyburn, quite near enough to be affected by it. Nos. (3), (4) and (5) are in or very close to the yellow flood area of the southern (main) outfall of that river. No. (6), a good deal further west, is near the yellow of the Westbourne. No. (7), an apparitional case, really belongs geographically to S.W.3. No stream is shown on the map. It will be seen that so far we have reviewed 25 cases (W.1, 10, W.2, 8, S.W.1, 7), that is a quarter of the whole collection. Of these about 75% can be geographically 'allocated' to the Tyburn and Westbourne, and their affluents. The distribution of the remaining 75 cases by postal districts is as follows:

W.4	2	S.W.2	3	N.1	4	E.2	2
W.5	2	S.W.3	7	N.6	2	E.3	1
W.6	1	S.W.4	1	N.7	1	E.8	1
W.8	2	S.W.5	6	N.16	1	E.11	1
W.10	1	S.W.6	3	N.W.2	1	E.15	1
W.11	5	S.W.7	3	N.W.3	1	E.C.4	1
W.14	1	S.W.9	1	N.W.6	3	S.E.1	1
W.C.1	1	S.W.10	1	N.W.8	2	S.E.13	1
W.C.2	1	S.W.11	6	N.W.10	1	S.E.14	1
						S.E.19	1
						S.E.27	1



Of the total of 100 cases, 85 are north of the Thames and 15 south of it. Of the latter group as many as six are in Battersea (S.W.11), the remainder being very scattered. The Battersea cases seem to follow the course of an old creek, now in a brick culvert underground, reaching from near Nine Elms, round by the foot of Lavender Hill, to near the outfall of the Falcon Brook. On Speed's map of Middlesex (early 17th century) it is shown as a surface stream, widening here and there into ponds. It was, and apparently still is subject to tidal influence.

### THE RAINFALL TEST

The case for believing that the observed correlations between the positions of 'haunted houses' in London and the courses of underground rivers point to a causal nexus would be greatly strengthened if one could show that the occurrences not only prefer certain areas, but also prefer wet seasons to dry ones. For this purpose it is necessary to re-examine the whole of the case material not for place, but for date of occurrence, a task which involves reading most of the original narratives. One would like to know the year and month at least, in every case, but in some cases I have had to be content with the year only. In a good many cases, where the disturbances lasted for some time, I have taken the starting date, when known, or, failing that, the date of some remarkable incident noted in the narrative. The cases in the collection cover the period 1868-1959, but a few are insufficiently documented for inclusion in the present comparison.

The meteorological data used are taken from *British Rainfall* (H.M.S.O.), the title (abbr. B.R.) being followed by the year to which the volume cited relates. From 1868 to 1909, which I call Period I, annual averages for Greenwich are available (B.R. 1915 p. 37) for each year of the period, expressed in inches of rain per annum. The average for the century 1815-1914 was 24.26 inches. Any year in which the average rainfall was below that figure is here called a 'dry' year, and a year in which it was above that figure is reckoned a 'wet' year. To give an idea of the range of variation, it may be mentioned that in this period a figure of 30 inches was exceeded only three times, in 1872, 1879 and 1903.

In 1910 the 'rainfall year' was changed from the calendar year to the year 1 October to 30 September, and separate figures are given for the winter half-year (1 Oct.-31 Mar.) and for the summer half-year (1 Apr.-30 Sep.). The figures, which relate to England and Wales, show averages as percentages of 100, which represents the long term average. During the period 1910-1955, here called

Period II, a figure of 130 was only exceeded twice, in 1911 and 1929. (B.R. 1956, p. 81.)

In each of the two periods, I and II, there was one year in which the rainfall was 'average', and it has been reckoned 'dry' or 'wet' according to the immediately preceding year or half-year.

The net result of deficiencies of information on one side or other of the comparison is that the case list has had to be shortened to 25 cases in Period I and 51 cases in Period II.

#### PERIOD I

Of the 42 years 1868-1909, 28 were dry and 14 were wet. Of the cases in the list, 14 occurred in dry years and 11 in wet years. The frequency in dry years was thus  $14/28$ , or  $\cdot 5$  of a case per annum, and in wet years it was  $11/14$  or nearly  $\cdot 8$  of a case per annum. Averaging over a period as long as a year flattens out those 'peaks' of rainfall likely to cause flooding in short rivers like the Tyburn and Westbourne, and all we can say about Period I is that there is an apparent preference of 8 to 5 for wet years.

#### PERIOD II

The number of years (46) in this period is about the same as in Period I (42), but the half-yearly averages provide a more searching test of correlation. It is to be noticed that in Period II the ratio of dry to wet years is almost reversed, compared with Period I. Of the 46 years in the second period, 16 were dry and 30 wet. The 16 dry years produced 7 cases, and the 30 wet years 44 cases. The frequencies work out at  $\cdot 44$  for dry years, and  $1\cdot 13$  for wet years.

Of the 51 cases falling in Period II, only 32 can be dated to a particular *half-year*, falling between 1911 and 1951. In that period there were 82 half-years, of which 35 were dry and 47 were wet. The 35 dry periods produced 7 cases, and the 47 wet periods produced 25 cases. The corresponding frequencies work out at  $\cdot 2$  and  $\cdot 53$  per 6 months, respectively, or  $\cdot 4$  and  $1\cdot 06$  per annum. In other words, a given number of wet years produces more than twice as many cases as the same number of dry years.

#### PECULIARITIES OF DISTRIBUTION

The following table shows the number of cases in each decade covered by the Collection.

1870-9	9	1920-9	9
1880-9	10	1930-9	26
1890-9	4	1940-9	17
1900-9	2	1950-9	13
1910-9	5		



1870-9 was the wettest decade in recorded rainfall history. The next decade, 1880-9, started by being very wet and it is interesting to note that the years 1880-3 produced 6, and probably 7, of the 10 listed cases.

1890-9 was on the whole a dry period, only 1891 (25.04 inches) and 1894 (26.89 inches) being wet years. The decade produced only 4 cases, of which 3 fell in 1892-4.

1900-9 was also dry on the whole, but is notable for including, in 1903, the wettest year on record (35.54 in.) That year came after 8 years of below average rainfall, and the run-off may have been disposed of without causing mischief. No case is recorded in the collection for that year, but that does not prove that there were no disturbances. It is quite possible that the paucity of cases in the list, only two for the whole decade, was due not only to the weather but also to the additional sewers and pumping stations constructed between 1900 and 1914, which reduced flooding to a great extent (*Centenary of London's Main Drainage, 1855-1955*, L.C.C., p. 15). It may also have been partly due to a change in the staff of the Society. F. W. H. Myers died in January 1901, and for some years after the collecting and filing of cases was largely in the hands of F. Podmore and Miss Alice Johnson. They placed a low value on the kind of material here in question, and may well have been rather strict in admitting cases to the collection. During that decade few contemporary cases of haunting or poltergeists were published in the *Journal*, and *Proceedings* were mainly devoted to automatism.

During the next decade, 1910-19, the conditions were a good deal wetter, and the number of cases goes up from 2 to 5. 1920-9 is remarkable because from the summer of 1923 till the winter of 1927 there was a continuous run of 10 half-years all with rainfall of 100 or more. In those 5 years seven cases occurred. The next decade, 1930-9, produced the high figure of 26 cases, of which some 18 occurred in the years 1934-7, all on the north side of the Thames. The rainfall figures for the consecutive half-years from the winter of 1934 to the winter of 1936 were 102, 113, 113, 111, and 128. These wet winters, followed by wet summers, must have put a great strain on drainage systems, and the results seem to be reflected in the large number of cases during that time. In the following decade (1940-9) the years 1943-6 produced a run of four wet summers in succession, and 7 cases. Another long run of 6 wet half-years in succession from 1949-53 produced 8 cases.

It is noticeable that some seasons of the year are more prolific of cases than others. In order to illustrate this, I have taken 44 cases from the whole collection, which can be sorted by month as well as

year, and have shown their incidence by two-monthly periods in the following diagram.

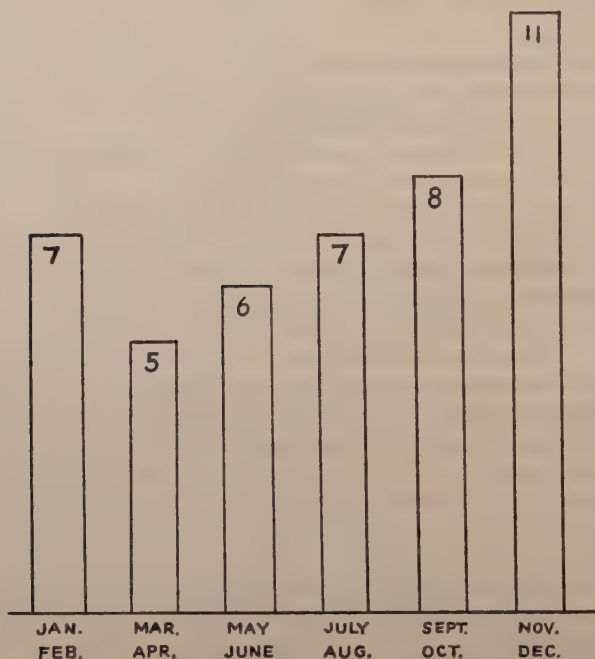


FIG. 1

The preference for the autumn and winter months (September to February, inclusive) is obvious. There is also a summer peak in July–August, the season of thunderstorms. It can, of course, be argued that in the winter people are longer indoors and have more opportunities to observe unaccountable incidents, but that would not explain the summer peak in July–August, months during which people generally are more out of doors than at any other time of year.

### CONCLUSION

The two kinds of evidence advanced above relate to the distant ends of the chains of events which, on the working hypothesis, lead to the events to be explained. In each case the chains go underground, in the literal sense of that expression. Because their course cannot be followed by the eye, there is still room for incredulity on the part of many whose minds are committed to some quite different kind of explanation, and there is still much to



be done in the way of discovering the exact mechanisms at work. It may be argued, against the hypothesis, that if it were valid, there would be far more contemporaneous cases to account for. The answer to that is that we do not know the exact kind of 'weakness', which makes one house vulnerable to 'phenomena' and leaves the house next door immune. The circumstantial evidence in more than one case suggests that underground rivers in flood sometimes discharge water under pressure into old disused house drains, the branches of which to each house were sealed off (inside the perimeter) when a new system was introduced. A broken seal in one house might cause trouble in that house only. It is seldom possible to excavate, and there is a need for the use of some recording instrument. Preferably it should be one which would automatically start recording if subjected to a shock, and stop at the end of a given time, say, one hour, so that it could, if necessary, be left in a building for a day or two, without attention.

It is not too much to claim that the time has now come to look for further detailed observations in the most likely quarter, namely underground, and no longer to jump to the conclusion that all is lying, trickery or 'psychic' agency. Even in a case where an apparition or dream is the first reported incident, it may have been preceded by some unaccountable noises or feelings, not reported, which occasioned the apparition or dream as a secondary effect. The usual explanation, that there had been a murder or suicide in the house, needs very careful examination, as it may be a story which melts away on close inspection.

I am indebted to the Council of the Society for permission to use their records for the purpose of this study. My thanks are also due to the Librarians of the Geological Museum and of the Meteorological Association for permission to consult their maps and books; to Miss Margaret Easton for preparing the two maps and to the Director General, Ordnance Survey and the Director of the Geological Museum for permission to publish them.

## FURTHER EXPERIMENTS IN APPARITIONAL OBSERVATION

BY A. D. CORNELL

SOME further experiments in apparitional observation have been carried out in Cambridge to determine how many people would react to the presence of a suitably positioned imitation ghost. A similar experiment was reported in the September *Journal* of 1959, Vol. 40, No. 701.

Whilst that experiment failed to produce any unsolicited reports of a ghost, the apparently completely negative reaction to it by some 70-80 persons raises several interesting points:

- (1) No one saw it?
- (2) Some people saw it but did not consider it abnormal?
- (3) No one seeing it considered it paranormal?

The further experiments undertaken were designed to throw more light upon these points. The graveyard of St Peter's Church, Castle Hill, Cambridge was chosen as the site for the first experiment which started at precisely 10 o'clock on the evening of 26 May 1960. The church and graveyard are situated immediately next to the main road which is lit by sodium lamps. The church stands on a slight mound rising to about 15 feet above the level of the road with the graveyard rising from the road towards the church at a height increasing from 4-10 feet. The pavement follows the four foot high boundary wall for about 50 feet.

In the churchyard there are a number of small trees; a footpath and houses lie on its south, west and northwest sides. A secondary road running into the main street skirts the northern end of the churchyard; the site is extremely well lit, only the church itself and the area under the trees are in darkness or shaded, but the whole of the area can be seen very clearly by persons using the main road, secondary road and footpaths around it. A more public site would be difficult to find.

Two undergraduate observers, C. J. Stephenson and A. E. Wright,<sup>1</sup> assisted me in the experiment. As in the previous experiment of May 1958, a white garment was used to simulate a ghost. In this instance we draped over my head 12 feet of butter muslin so that it hung loosely from head to foot. Dressed in this manner I stood for 7 minutes leaning against a tree on the edge of the churchyard, 8 feet from the roadway and about 6 feet above the level of the road.

The experimental apparition was clearly visible to all users of the main road in both directions, but particularly to anyone descending the hill towards the town. Throughout the experiment, the two observers patrolled the road or hid in the churchyard shrubbery to observe the reactions of passers-by and also to avert any accident that might occur by someone being scared. If necessary, the observers would have reassured anyone who became hysterical and explained the nature of the experiment to them.

No such reassurance was necessary, as although 90 vehicles,

<sup>1</sup>Respective C.U.S.P.R. secretaries for the academic years 1959-1960-1.

40 cyclists and 12 pedestrians passed the area only four were observed to notice the apparition; none of them appeared to be scared by it and two of them certainly did not consider it paranormal.

The experiment lasted for 20 minutes. For the first 7 minutes I leaned against the tree facing due north, bathed in the lights of two sodium street lamps. I moved around amongst the trees for five minutes so as to be visible from all sides alternating in patches of darkness, shade and full light. During this time I should have been visible from the numerous first and second floor windows of the houses surrounding the area. I returned to the tree, leaned against it as previously for a further 3 minutes, and then resumed wandering about for the last 5 minutes of the experiment.

At 10.10 we saw a young man leaning over the boundary wall. He was staring intently at the figure which was at that time wandering about. He asked what it thought it was up to and receiving no reply, kept pace with the apparition walking abreast of it along the pavement. Again he asked what was going on; he was then invited to climb over the wall, and having complied with the request was told the nature of the experiment. When asked what he at first thought it was, he said 'an art student walking around in a blanket'. He then made off after having promised not to divulge the purpose of the experiment to anyone else.

Whilst leaning against the tree the second time the figure was seen by an undergraduate cyclist who dismounted and stood staring at it. Antony Wright engaged him in conversation and asked what he was looking at. The undergraduate replied 'a man dressed up as a woman who surely must be mad.' A woman cyclist saw the undergraduate looking at the figure and stared at it herself, but apparently took no further notice of it. A little later a woman walking up the hill on the path below the graveyard looked up at the figure and looked away not giving it a second glance.

Up to this point the phenomena produced had been entirely of a visual nature. During the last 6 minutes the figure uttered low moans in order to attract attention but this seemed to have no effect upon 6 pedestrians and four cyclists who passed by. The experiment was ended at 10.20 p.m.

The second part of the experiment undertaken on the 28 May 1960 involved a much larger audience whose attention was held throughout towards the direction in which the white clad apparition (myself) was to appear.

Arrangements were made with the owner of a local cinema to conduct an experiment during the normal performance of an X film programme. A white clad figure was to walk across the 40 foot wide angle screen whilst a black and white film was shown.



The selection of an X programme was to safeguard against children being present and to allow the reactions of an adult audience to be examined.

As there was only one main feature film the experiment was conducted whilst the black and white trailer film was showing and to allow questions to be put, during the interval that followed, to the audience about what they saw.

At 7.40 p.m. with a white sheet draped over my head in the form of a hood and reaching to within 12 inches of the floor I walked across the screen from right to left and then back again. The first traverse from right to left took 30 seconds, the second from left to right, 20 seconds. I was therefore in full view of the audience for a total of 50 seconds.

During the interval that followed, with the aid of a microphone placed on the stage the audience was told that a psychological experiment had taken place during the black and white trailer film and asked if they would be good enough to cooperate in helping to assess the results. They were then asked the following two questions:

1. Would all those people who thought they saw something peculiar during the trailer film, but not in the film itself, please raise their right hand?
2. Would all those people who saw nothing peculiar while the trailer film was showing please raise their right hand?

Six C.U.S.R.P. observers situated in various parts of the auditorium noted the response to these questions. They made counts of the response to each question, after which the audience was advised that observers would be waiting outside in the foyer at the end of the performance to take down details of what individuals thought they saw, if they would be good enough to volunteer the information. An analysis of the experiment produced the following data:

<i>Persons present</i>	<i>Persons who claimed to see</i>	<i>Time Visible Before Seen</i>
Number who claimed to see figure 68%	Number of people who saw figure move from R to L and L to R 54%	0-5 secs.
Number who saw nothing 32%	Number of persons who saw figure move from L to R only 21%	30 "
	Number of persons who saw figure move from L centre to R 15%	40 "
	Number of persons who saw figure at extreme R of screen during walk from L to R 10%	45 "
100%	100%	

It will be noted that 46% of the audience interviewed failed to see the figure when it first walked across the stage from right to left.

During the count 15 persons in the balcony and an uncounted large number in the main body of the auditorium downstairs were non-committal. The proportion of the audience who did not give an answer can only be approximated at 10%. It is possible that the true figure of persons who did not see anything peculiar is higher than indicated by the count of hands. No allowance has been made for the non-committal section of the audience, and there is considerable doubt whether all those persons who said they saw something did so in actual fact. When a show of hands was given in answer to the first question there was a great deal of hesitation upon the part of some of the audience, who gave the question some thought and looked around to see how many of their fellows had seen something before they themselves slowly raised their hands.

Some of the descriptions given to the observers who interviewed individuals after the film were as follows:

- A series of ellipses that turned into a friar
- A man walking backwards from left to right
- A young girl dressed in a white summer frock
- A woman dressed in a heavy coat with a scarf tied round her head
- A woman walking from left to right dressed in a sari
- A fault in the film that moved from right to left
- A person in a white dressing gown
- A woman's figure which was very small on the left but grew larger as it moved to the right
- A white polar bear ambling across the screen from right to left

Three undergraduates, one woman and her husband, actually described the figure as dressed in a white sheet but only one woman, whose friend sitting next to her saw nothing at all, thought the figure was a man dressed up in a white sheet pretending to be a ghost.

One particularly significant point of interest is furnished by the projectionist, who whilst watching the trailer film from his observation window at the back of the cinema saw absolutely nothing at all. When asked what he had seen, he said 'Nothing, what was I supposed to see?' Admittedly the projectionist's window is the farthest point from the screen, but it is rather startling that a man accustomed to inspecting the screen for faults in projection saw nothing at all.

The results of all three experiments, when examined collectively, provide some rather interesting data, concerning

- (1) public observation in general
- (2) accuracy of reporting events
- (3) reactions to experimental apparitions.

The three experiments differ only in their setting. The subject was the same in each case.

*Experiment No. 1*<sup>1</sup> (King's Backs Walks—Total Time Visible 26 mins. 55 secs.) The figure in white walked at the same time (9.55 p.m.) for six nights in twilight conditions in an open field surrounded by well lit footpaths. 70–80 passers by walked in all directions and were not looking specifically at any one point other than obviously the direction in which they were going.

*Experiment No. 2* (St Peter's Churchyard Walk—Total Time Visible 20 mins.) The subject was the same except that butter muslin was used instead of a sheet. The figure walked and stood still and also made noises. Its environment was however different from that in the first experiment. It was much nearer a public highway, in an obvious position, and for 50% of the time of its appearance extremely well illuminated. It also appeared in a graveyard as opposed to an open field; the passers by were nearer, more numerous, and 50% of them proceeded in a direction in which the figure was directly in their line of vision for as much as 300 feet.

*Experiment No. 3* (Cinema Walk—Total Time Visible 50 secs.) The subject was the same but the figure walked in a bright light in direct view of a stationary audience all of whose attention was focused upon the area in which the apparition appeared. The conditions were such that no phenomena of a ghostly nature would be expected and at a time and place where considerably more people were in a position to see it than the combined totals involved in Experiments 1 and 2.

The three points raised by the first experiment are answered to a very great extent by the results of experiments 2 and 3. We know that four people out of a possible total of 142<sup>2</sup> saw the experimental apparition in the graveyard, and although no opinions were expressed by the two ladies, the two young men made it quite clear that they saw it, certainly considered it abnormal, but did not think it paranormal.

The St Peter's Churchyard experiment of the 26 May was repeated on the 2 June at 10.10 p.m. for the benefit of two sceptical

<sup>1</sup> See *Journal*, Sept. 1959, p. 120.

<sup>2</sup> 12 pedestrians, 40 cyclists and one person per 90 vehicles.



observers,<sup>1</sup> who wished to photograph the reactions of anyone who might see the figure. They found it difficult to believe that only two persons reacted to the imitated apparition on the night of 26 May.

I stood leaning against the tree for two periods of 5 minutes whilst numerous vehicles, cyclists and pedestrians passed by. No one appeared to see me and there were no violent reactions. The length of buttermuslin was draped over my head in the same way as on the occasion of the first experiment.

As an extreme measure I then stood on the pavement of the secondary road opposite the churchyard and in full view of anyone ascending the hill on either side or walking the secondary road pavement. I stood in this position about a foot from a house wall and two feet from the road for about three-four minutes. Several cars and cyclists ascended the hill but were oblivious to my presence although I was well within an angle of  $45^\circ$  of their vision.

I then sauntered up and down passing in and out of the patch of shadow and bright light produced by the sodium lamps; still no one took any notice. Whilst standing on the pavement within one foot of the secondary road and facing the main road a large left-hand drive car slowly passed by from right to left, the driver half leaning out of the window, but he showed no signs of having seen me at all. A few minutes later a cyclist travelling in the same direction passed within two feet of me and although I turned my head to follow him as he went past he failed to see me. He stopped at the road junction but did not turn his head to stare back.

One girl who got out of a taxi which stopped 5 ft away saw me, and when interviewed by one of the observers said she thought it was an undergraduate playing tricks.<sup>2</sup> Two Indians who walked towards and past me on the opposite pavement of the secondary road, obviously thought the whole thing rather amusing. They showed no signs of thinking it paranormal; when interviewed by an observer they said: 'although we are superstitious in our

<sup>1</sup> Mr Merrick Winn and a photographer of the *Daily Express*.

<sup>2</sup> In a letter published in the *Journal*, June 1960, this explanation was put forward by Mr Michael C. Perry as the reason for no one seeing, or giving any indication of having seen, the imitation of a ghost as presented in the first experiment (*Journal*, September 1959). His point, '(b) the Cambridge attitude is to pretend to ignore anything unusual . . .' may well explain why so few reactions have been observed to imitations of ghosts. However, as mentioned in the first article dealing with the King's Backs experiment, although people in Cambridge are used to undergraduate tricks they do stop and stare or show some signs of having seen whatever it is that is going on.

Country, we could see his legs and feet, and knew that it was a man dressed up in some white garment.'

Clearly, this blatant presentation of something abnormal on the pavement was not, when seen, mistaken for anything paranormal but considered undergraduate high spirits. Even so, although no exact count was made, a large number of persons did pass by and failed to see it.

The cinema experiment likewise highlights this point rather than any other. 32% saw nothing of the figure, and the 68% that did see it varied a great deal in their descriptions of what they thought they saw. They must have considered it abnormal but no one thought it paranormal. If the figure had only walked once across the stage from right to left and not back, the number of persons who would not have seen it—according to the analysis—would have been much higher—more in the order of 50%.

Only the manager and the 6 undergraduate observers at the back of the cinema, who knew what it was supposed to be, saw it clearly for what it was. This is significant as it hints at an element of preconception; it was not seen as a paranormal phenomenon by those persons in the know but it was clearly seen and recognized in detail.<sup>1</sup>

In the conclusions dealing with the first experiment I suggested that none of the 70-80 passers-by saw a ghost because there was no subtle psi process at work at a subliminal level, and they therefore failed to see a ghost or view the experimental apparition as a ghost.

The results of the last four experiments tend to confirm this and suggest that no matter how many experiments of this nature are undertaken, unless the percipient has at that time some psychological preconcept to see something paranormal he would not mistake an imitation for the real thing.

Very strong confirmation of this was provided by a further experiment, held at a private house on 25 June 1960. In discussions with other researchers it was pointed out that the presentation of a figure in a white sheet, although abnormal was obviously not abnormal enough to be mistaken for something paranormal; but perhaps a glowing or radiant figure might induce percipients to think it was a real ghost.

An experiment was subsequently arranged in which a phos-

<sup>1</sup> Mr Christopher Scott, discussing the results of the first experiment in a letter published in the *Journal*, June 1960, arrives at a similar conclusion when he says '... it is the observers who were the victims of a sort of optical illusion—not, of course, in seeing the ghost, but in thinking that because they could see it clearly it was clearly visible to others'.

phorescent figure would walk in the garden of a private house whilst people were having a party inside. This was sponsored by the *Daily Express* to whom acknowledgement is due for their serious attitude towards the experiment and for not publishing any sensational account.

Mr Derek Page, of Millers, Ayot Roding, Essex, kindly made his house available and invited 16 unsuspecting guests to a party. Two rehearsals of the programme were carried out, at which the ghost walk, timing, and procedure were decided. A full dress rehearsal revealed the necessity for someone having to draw attention to the ghost, as none of the guests would be likely to see it in the darkened garden through any one of the three windows of the rooms to which the party was confined.

On the night of the experiment at the scheduled time of 11 p.m. the start had to be postponed 15 minutes, as one of the guests decided at that moment to move his car in the drive.

A photographer who was arranging his equipment on the lawn in order to record the percipients' expressions as they looked through the window, had to beat a hasty retreat. The experiment was re-scheduled for 11.15, but as this time drew near another guest returning to the house, upset our plans, and the experiment was again delayed for 15 minutes.

At 11.28 I energized the phosphorescent-painted sheet with an electronic flash, draped the sheet over my head and proceeded to walk from the starting position at the side of the house on to the lawn at 11.30.

I walked up and down the lawn for a maximum distance of 50 ft. each way and between 15 and 30 ft. from the house. The walk lasted 4 minutes. After 30 seconds Mr Page drew attention to the figure in the garden by saying: 'What's that?' and the party guests in a somewhat agitated state crowded to the windows to see what was going on. Six official observers mingling with the guests noted their remarks and reactions, some of which I could hear as I walked up and down. The lights in the three rooms were switched off to allow the figure to be seen more clearly.

Remarks such as: 'Oh, it's a ghost!' nervous giggling and laughter could be heard outside in the garden. I continued to walk up and down, finally disappearing from view by pulling the sheet off at the same time as the photographer took a flash-light photograph of the faces at the window.

After an interval of about 10 minutes, to allow discussion and speculation, I returned to the party to interview the guests and to discuss their reactions with the official observers. Three people among the 16 invited to the party momentarily thought the



phosphorescent figure was a real ghost, but the remarks and close proximity of the other people quickly dispelled this illusion. When interviewed individually 15 minutes afterwards all the guests, including these three, were sceptical. They all thought that it was a good party trick. Individually they had different views as to what the figure was, but none of them thought that it was a real apparition.

One man admitted he would like to have seen a real ghost, but this desire did not influence him into thinking this apparition paranormal.

Mr A. F. Cheek, who was acting as the barman, did think that it was a ghost; hearing the laughter, he went to the window and saw the figure. An official observer standing three feet away from him said that Mr Cheek was transfixed and did not take his eyes off the figure for the whole of the time it was visible, and appeared oblivious to his surroundings. This percipient was convinced that he had seen a real ghost, but could not explain why he thought so; he was not afraid or excited and only realized that it was not real when he saw some rosebushes silhouetted against the sheet immediately before it disappeared. Whilst being questioned he said that he had seen the 'Angels at Vimy Ridge' in 1917 as he was going over the top. He had never seen anything paranormal since, but frequently heard voices and from his descriptions obviously experienced hypnagogic hallucinations.

This last experiment does not entirely confirm the findings of the previous four. Although three people momentarily thought that the phosphorescent figure was an apparition, the misconception did not persist, doubtless because of the party atmosphere. If the individuals had been alone perhaps their reactions might have been different.

However, the experience of Mr Cheek tends to contradict the main results of this experimental series. He was unable to differentiate between a real (?) apparition and the phoney one presented at the party.

The reactions of this one percipient might indicate that if a person has been psychologically conditioned by previous apparitional experience then he will mistake more easily an imitation apparition for a real one. The subtle psi factor is at work. The reactions of this one percipient in this experimental series are not conclusive enough, and perhaps further experiments, specifically designed to examine the reactions of persons who have seen ghosts, might provide more interesting data.

## PRECOGNITION OF A NEAR ACCIDENT

*(We are indebted to the courtesy of the Rev. J. D. Pearce-Higgins, M.A., of the Churches' Fellowship for Psychical Study for the details of this case.—Ed.)*

*Statement by John Edward Philpot Levyns of Cydonia, Linköping Road, Rondebosch, Cape Town, South Africa*

IN February 1949 I was instructed by the Provincial Secretary of the Cape Provincial Administration to accompany the Under Secretary, Mr E. A. Bouchier, to an inter-provincial meeting at Bloemfontein, the capital of the Orange Free State. At that time I held the post of Chief Accountant of the Cape Provincial Administration.

I proposed to Mr Bouchier that, instead of going by train, we should go by my car, a nearly new Buick. He agreed and we decided to leave on 28 February and take two days to do the journey of six hundred and fifty-three miles, spending the first night at Beaufort West.

We left rather later than I had intended and by half-past one in the afternoon were only one hundred and fifty miles from home at a place called Tweedside, where we decided to have the picnic lunch I had brought with me, in the shade of the only trees we had seen for many miles. We finished at about two p.m. and set out again at a leisurely speed as we decided to have an early afternoon tea at Laingsburg, before setting out across the semi-desert that lies between that little town and Beaufort West.

It was just before three when we approached the outskirts of Laingsburg at about thirty miles per hour. The road at this point passes the township of the Coloured inhabitants of the town and, as we drew nearer, I saw that a South African Railway's bus had drawn off the road at the left-hand side, opposite the houses, and its crew were busy changing the back wheel. As I slowed down to pass the bus, a small Coloured girl dashed out from between two of the houses, making for the bus. I saw that the only chance of avoiding running over her was to accelerate, which I did. The car being large and new leapt forward and the child passed unharmed behind us. It was the closest escape from killing a human being that I had ever had in my motoring experience, which began in 1930. Both my passenger and I were very shaken by this incident and were ready for tea which we had promised ourselves at the Grand Hotel, Laingsburg.

We returned home on Saturday, 5 March 1949, and after dropping Mr Bouchier at his residence, I reached my own at about

4 p.m. My wife was in the sitting-room having tea and as I came in she looked up and said: 'I am so glad to see you back for I have been worrying about you ever since you left. Have you had an accident?'

Considerably startled, I replied that I had not and enquired why she had asked that question.

She replied that on the day I left she had been having lunch in her room at the University of Cape Town and had suddenly heard my voice say: 'My God! That child . . . !' or some such words.

Amazed, I asked her at what time this had happened and she replied that it must have been sometime between one and two p.m. I then told her it must have been a most astonishing coincidence for my near escape had definitely occurred before a quarter to three, or perhaps a little later, for, at the time she heard my voice, we were having lunch beside the road at Tweedside which is thirty miles on the Cape Town side of Laingsburg. I was quite certain of my times, as she was of hers, mine being fixed by the fact that it was after three when we had asked for tea at the hotel and apologized for being on the early side for it. It is not more than five minutes motoring from the Coloured township to the hotel at Laingsburg.

We had had many previous convincing demonstrations of my wife having telepathic powers in association with me but we decided that the difference in time ruled this out as another. It was only some years later, when I bought a copy of Raynor C. Johnson's book *The Imprisoned Splendour* that I realized we had had a very remarkable experience of precognition, about which neither of us had known anything until then.

(signed) JOHN LEVYNS

22 April 1960

*Statement by Mrs M. R. Levyns, B.A., D.Sc., F.R.S. (South Africa)*

My husband left by car for Bloemfontein on the morning of 28 February, 1949. I spent the day working at the University of Cape Town. I had lunch in my room (1 to 2 p.m.), my normal procedure. I had finished lunch and was sitting in a state of relaxation when I heard my husband's voice say clearly: 'My God! I nearly hit that child.' The voice was so real that it startled me and I became uneasy, fearing he must have had an accident. However, it was almost 2 o'clock and I had to take a class so the incident passed from my mind.

When my husband returned later in the week I asked him if he



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*Precognition of a Near Accident*

had had an accident on the day he left home. I then told him about having heard his voice and quoted his words. He looked startled and asked me at what time this had happened. When I told him that it had been shortly before 2 o'clock, he looked relieved. He then told me he had almost run over a child close to Laingsburg but an hour or so later. He had used similar words to the ones I had heard.

(signed) M. R. LEVYNS  
22 June 1960

In subsequent correspondence the Editor asked Mr and Mrs Levyns if Mr Bouchier, the passenger in the car, could confirm the fact of the near accident. This he has done in the form of the following letter to Mr Levyns.

The Provincial Administration  
of the Cape of Good Hope  
22 August 1960

Dear Mr Levyns,

In response to your request, I have pleasure in recording that when we went to Bloemfontein in 1949, we left Laingsburg about 2.30 p.m. and shortly afterwards at the outskirts of this village a native child suddenly walked towards the centre of the road. You immediately took avoiding action and this prevented what otherwise would have been a serious accident. We both exclaimed at the stupidity of the child's action and the carelessness of the mother in not having the child in proper control whilst walking at the side of a speedway.

(signed) E. A. BOUCHIER

It will be noticed that there is a discrepancy between Mr Levyns' account and that of Mr Bouchier. Mr Levyns states that the incident took place on the Cape Town side of Laingsburg whereas Mr Bouchier states that it happened after leaving the town. Mrs Levyns remarks in a covering letter that as her husband was driving he was more likely to remember the exact spot where the incident occurred. She has always found her husband's memory accurate with regard to places and events connected with them. On a recent occasion when she was travelling with him on the main road to the north he pointed out the exact place where the incident occurred.

In any case the evidence for precognition remains clear and unshaken.

## REVIEWS

ESP IN RELATION TO RORSCHACH TEST EVALUATION: PARAPSYCHOLOGICAL MONOGRAPHS. No. 2. By Gertrude Schmeidler. New York, Parapsychology Foundation, Inc., 1960. 90 pp.

The results reported in this monograph form a continuation of those described by Dr Schmeidler and her collaborators in several earlier publications, particularly her brochure (written jointly with Dr McConnell) on *ESP and Personality Patterns*. All form part of a more elaborate series of researches into the dynamic aspects of personality in their relation to extrasensory accomplishments. The present investigation developed out of the observation (which others besides Dr Schmeidler have recorded) that subjects who believe that extrasensory phenomena might be obtainable (i.e., 'believers', as we may call them for brevity) tend to achieve better results than those who do not (i.e., the 'doubters'). And the chief object of the experiments described in this latest contribution was to determine how the two groups differed in their personal characteristics.

The inquiry was financed by the Hodgson Fund of Harvard University, and the details were arranged and carried out with the aid of Dr Gardner Murphy. In all over 1,300 persons took part, about 150 being examined individually and the rest in class. Extrasensory perception was tested by means of randomized sets of 25 items. In the earlier experiments these consisted of the five symbols commonly used in such work; in the later work paired symbols and colours were used. This part of the investigation is only briefly outlined here; fuller details have already been given in Dr Schmeidler's previous contributions. Just over a thousand subjects were subsequently tested with Rorschach slides; and the 'Monroe Inspection Technique' was adopted to obtain a measure of social adjustment.

The hypotheses put forward for verification were examined by a detailed analysis of variance and by other methods of statistical comparison. The conclusions, expressed more or less in Dr Schmeidler's own words, are as follows. With ESP tests conducted under similar conditions 'believers' are likely to show higher scores than 'doubters'; the tendency is most pronounced for those whose social adjustment is good, and for those who show little sign of marked inhibition or marked over-responsiveness. These suggestions were fully confirmed at a level of significance lower than  $P=0.001$ . Several other tentative inferences are put forward: and here Dr Schmeidler carefully distinguishes between

those that are statistical significant, those that receive some statistical support, and those that still await confirmation. Of these supplementary findings the most interesting are those directly relating to differences in personality: e.g., that subjects with 'feelings of free responsiveness' tend to gain higher scores than subjects with 'feelings of restraint, withdrawal, or negativism'.

The statistical analyses seem admirable. The experimental procedures, and the concepts used in formulating the proposed explanations, are perhaps more open to criticism. But Dr Schmeidler herself is well aware of the limitations both of her methods and of her results. The point that first strikes the critical reader is the small size of the differences. Thus the average score of the 803 'believers' (or 'sheep', as Dr Schmeidler prefers to call them) is 5.12, that of the 'doubters' (or 'goats') is 4.91. But owing to the large numbers the difference between the one mean and the other and the differences of both from 'chance expectation' (5.00) are fully significant.

The average for the entire group is 5.04, just over chance expectation. Dr Schmeidler's 'working hypothesis was that everyone, or almost everyone, has *some* ESP ability'. The fact that the general average exceeds chance expectation by so small an amount she attributes to the fact that most of the experiments were conducted under classroom conditions: the 111 'believers' who were tested individually scored an appreciably higher average than those who were not—namely, 5.23. And, as she observes, other investigators besides herself have noted that 'subjects who report striking spontaneous experiences are likely, when tested under formal, repetitive conditions, to have even lower ESP scores than others'.

The fact that the average score of the 'doubters' is actually lower than the expected value is not difficult to explain. Dr Schmeidler believes they suffer from 'an unconscious negativism'. Others perhaps would be more inclined to argue that they probably display the slight obsessive preferences possessed by almost everyone for particular cards and particular sequences. These tendencies would prevent them from giving completely random answers, but, we might suppose, are to some extent counterbalanced in the 'believers' by their capacity for ESP. The fact that the 'believers' as a group score slightly above the average could be most simply explained by supposing that the group includes a few individuals who have well marked extra-sensory powers. However, no direct or detailed evidence is offered to support such an assumption. It would be interesting, for example, to have individual studies of those particular students who obtained the highest scores in the



ESP tests in order to learn how far their scores were merely the effects of the usual deviations due to chance, and how often they seemed to be indicative of genuine and relatively permanent extra-sensory powers. However, Dr Schmeidler's primary objects were to demonstrate, first that the problems she had raised were capable of investigation by a combination of experimental and statistical techniques, and secondly that the data so obtained were sufficiently promising to justify an elaborate inquiry of the type she has undertaken. In the closing pages of her paper she briefly indicates a number of new issues for subsequent study, and outlines the further stages to which she proposes to carry her research.

CYRIL BURT

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THE JOURNAL OF PARAPSYCHOLOGY, XXIV, No. 2, June 1960, Durham N.C.

There is a report from Utrecht by Miss N. G. Louwerens on 'ESP Experiments in Nursery School Children in the Netherlands'. This is an attempt to verify the suggestion indicated by other research workers that young children might be particularly successful in ESP. The author follows van Bussbach in using the children's own teacher as agent, while developing an ingenious new technique of experimentation by embodying the experimental instructions in a fairy story. The children were of both sexes with age range from 4 years to  $6\frac{1}{2}$ . The children succeeded in the task at a high level of significance (less than  $10^{-10}$ ). This success was, however, almost entirely contributed by the girls who scored nearly 3% over mean chance expectation while the boys scored at a level that was only marginally significant. In a series in which the experimenter herself acted as agent, the girls did not score above mean chance expectation although the boys seemed to be scoring somewhat better than with their own teacher, although the number of runs is not sufficient to show a significant difference. This is a well designed and carefully executed experiment. The experimenter is particularly to be commended for having realized the necessity to check significance by the Greville method since there were multiple calls on the same pack.

An interesting paper by J. G. Pratt on 'Methods of Evaluating Verbal Material' was presented at the Duke Symposium on Incorporeal Personal Agency. It traces the history of attempts to assess how far mediumistic utterances fit the sitter for whom they are intended, of which the latest development is the Pratt-Birge method.

Professor Price, in 'Apparitions: two theories', discusses with

his customary lucidity the telepathic theory of apparitions and the alternative 'Theory of the Double' which supposes that in some sense something is really there. Neither theory seems to Professor Price to be perfectly adequate. He suggests that each may be true of one kind of apparition, or that the two theories may not be as different as they look.

Mrs F. M. Greene studied the degree to which different people judge themselves to be lucky or unlucky and tried to see whether this difference was related to PK ability. She found no evidence for such a relationship.

There is a review by W. G. Roll of Berger's *Psyche*. The discoverer of the 'Berger rhythm' in the electroencephalograph has interested himself in parapsychology and has carried out experiments on telepathy. He is inclined to explain telepathy by an energy transmission through space.

R. H. THOULESS

GODISTENCISM. By R. B. Warne. Hughenden, Tottington, Lancs, R. B. Warne, 1959. 94 pp.

Not infrequently a member of the S.P.R. will say, 'What are the Society's views on the phenomena we study? I should like to know what to think', and he does not always welcome the reply, 'The Society holds no corporate views. What about thinking out your own?' The author of *Godistencism* is a member of the S.P.R., and he has, courageously, done just this. Moreover, he has paid for the printing of his book himself and will not offer it to the general public unless it arouses interest in those who have read it.

Mr Warne's book is called 'a study of the concept of personal survival within the framework of biological evolution', and the hypothesis it puts forward is based on three factors: Darwinian selection of Mendelian inherited types, mutations, and a postulated non-material servo-mechanism common to all organisms. This last, he suggests, tends to hold them to definite morphological types and, in the case of man and the higher animals, to preserve definite psychological patterns. Except that it includes all life, Mr Warne's servo-mechanism is somewhat reminiscent of Sir Alister Hardy's group souls and it could also perhaps be said to have some affinity with Bergson's *élan vital*.

It is suggested that the 'I' within each one of us is a multiple gestalt of 'bits' within the servo-mechanism, which itself is what we pray to as God, although it is not omnipotent, since it only possesses knowledge gained by the evolutionary process. Unfortunately, from the aesthetic point of view, he labels this servo-

mechanism, Godistence, a word composed from God and Existence, which he postulates as some all-pervading 'stuff' more fundamental even than energy. The part of Godistence concerned with biological functioning he labels Biogistence, conscious reasoning becomes Sapienstence, and so on. The reader who can face these unbeautiful words will find food for thought in Mr Warne's discussion of such topics as materialism, ethics, religion, psychical research and survival in the framework of his hypothesis. 'Telepathy,' he says, 'would be a phenomenon of the greatest value to Biogistence in controlling the processes of a multitude of separate organisms', and he thinks that 'we are assured of the survival of our memories and our ability to take part in the future of the universe' because 'our personalities become part of Sapienstence'.

Mr Warne does not lay claim to great originality, nor does he write as a missionary, but as one tentatively groping towards the truth. He does not even profess belief in his own hypothesis, but puts it forward as a possible alternative to a materialist philosophy which may be of interest to those whom this does not satisfy. And if it seems fantastic, it is perhaps worth remembering Professor Price's warning that it is more likely to be the timidity of our hypotheses, rather than their extravagance, which will provoke the derision of posterity.

ROSALIND HEYWOOD

WILLIAM KING'S PROFESSION. By Charles Drage. London, Anthony Blond, 1960. 208 pp. 21s.

This book is a refreshing change from so many of the others on the same subject that come to my door. This is because Mr William King is clearly a person who has enjoyed life and not in any sense being a professional 'medium' he has avoided much of the nonsense that mediums as a general rule have to retail to their credulous clients.

There is no nonsense about Mr King. He tells us, or rather Mr Drage tells us on his behalf, how he grew up, loved the girls and travelled about with both his eyes wide open. Early in life he noticed that he was unlike other people, for he seemed to know things intuitively and saw the forms of human beings unseen by others. Knowledge came to him in various ways; and by holding objects, letters and photographs he was able to give information which, it seemed, he could not have obtained in the normal way. He thus practised psychometry and is now one of the most successful and best-known exponents of this strange art.

It has always seemed to me a pity that psychical researchers



seem to imagine that it is only in the séance room that they will find material for their studies. There must be other people like Mr King, whose profession is more like that of a business consultant than that of a spiritualist medium. I know one of them myself, who sits on a pier at the seaside and has given me better results than all the mediums I have ever sat with.

In this book Mr King tells us exactly how he works, the kind of people he sees and the results he gets. It is thus a valuable commentary on the art of the psychometrist, especially if it be compared with accounts published by others. Some of the visions that Mr King has during a sitting tell him a good deal about his visitor, just as there are some people who say that they can tell a person's moods from looking at the aura, although I have never met any who would allow this claim to be investigated. As for Mr King, he likes to see visions of ladies and gentlemen in the nude accompanying his clients. It means, he says, that the customer is a gay, cheerful sort of person and that the session will therefore be gay and cheerful too and good results will be obtained. Yes, Mr King is a refreshing person. I wish he could be investigated. But I fear he would not get on well with psychical researchers—at least with most of them.

E. J. DINGWALL

THEORETICAL BASIS FOR PSI. By Dr Milan Rýzl of the Institute of Physiology of the Czechoslovakian Academy of Science.

We are indebted to Dr Rýzl for a copy of the above thesis which he has submitted for the consideration of the Academy of Science as a basis for the granting of the higher scientific diploma of C.Sc. Dr Rýzl hopes that when the findings of parapsychology become known in his own country the Academy will approve the establishment of a research centre that will allow full-time work by its staff.

The thesis covers a wide field. Chapters I–IV describe the facts more or less established by the experimental work of researchers in all countries and also supported by the author's own observations of paranormal cognition in varying forms and in various subjects, mostly however, in persons in whom the paragnostical ability has been trained by the author's own method of hypnosis. Chapter V ('Theory of Psi') and Chapter VI ('Incorporation of Psi into a Cosmological Picture of the World') are particularly interesting in advancing several new ideas for our digestion. Thus there is his attempted use of clairvoyantly obtained evidence in order to throw light on the neurological basis of psi processes. There is a hypothesis concerning the neurological basis itself.

There is also a rather queer notion of a 'fluidic organ' apparently formed *ad hoc* by the ESP subject when the experimenter sets him a task. Another point of interest is his attempt to connect ESP with memory-traces, which he calls psychengrams, the building unit for psi-formation.

It is hoped sufficient has been indicated of the freshness of Dr Rýzl's approach to the problems of parapsychology to encourage the study of the thesis, which will be available to members using the library.

#### A CASE OF ALLEGED RE-INCARNATION

The Seth Sohenal Memorial Institute of Parapsychology has issued a special report on the investigation of the Swarna Lata case. Swarna Lata is a young girl, now nine years old, the daughter of the Office Superintendent of the District Inspector of Schools, at Chhatarpur (M.P.) India.

The main source of information of the case is the parents and the Principal of the Janta Higher Secondary School, but several others of professional and university status have assisted in the investigation which seems to have been impartial and unprejudiced, aiming solely at the discovery of the facts. Swarna Lata claims remembrances of two consecutive previous lives, both recent, dating from 1900, and within a radius of some 150 miles from her present home. She gives many details of her life, death and surroundings in both these former lives some of which were capable of corroboration but others not. The corroborations are sufficiently striking and numerous to be normally inexplicable.

Perhaps the most interesting of the phenomena investigated is that the girl, from the age of three or four, spontaneously sang songs to her mother, the words of which appeared to be in a foreign tongue. The language was not recognized by the parents and is not spoken in the district where the girl was brought up. Eventually a local doctor identified the words as a mixture of Assamese and Bengali. The investigators considered the possibility that the girl might have heard broadcasts in Assamese on the radio, but neither family nor neighbours had radio (there was no electricity) nor gramophone. The question of learning through the cinema does not arise as at that time no Assamese pictures were available. Nor, so far as could be discovered, had the family ever come into contact with any Bengali or Assamese family. Accompanying the songs the girl made certain spontaneous dancing postures which were not of the local pattern and may be of significance.

The investigators considered in detail the following hypotheses that might be used to cover the facts:

1. The parents had concocted the story for the sake of gain or to attract the Society's notice.
2. The girl, 'in order to satisfy her sense of ego' fabricated the story, consciously or unconsciously.
3. The origin of the incidents could be traced to 'paramnesia'—certain circumstances of the girl giving rise to 'false memories'.
4. On its face value the case was an example of re-incarnation.

The report shows these hypotheses were all examined at considerable length and the facts, for or against, carefully weighed.

The conclusion reached is that, from the evidence at present available, in strict scientific terms, no final explanation of the phenomena can be given, and further study is called for by a panel of experts.

But what is more important for the future of psychical research in the East, is the fact that there are now groups of educated, dedicated, intelligent people willing to examine all such strange phenomena in an entirely impartial, unprejudiced way.

## CORRESPONDENCE

### *An 'ether imprint'?*

SIR,—Looking through some letters from my father, E. S. P. Haynes, who died in 1949, my mother has just discovered one containing the passage transcribed below. She has no objection to its appearing in the *Journal* if it is considered of interest.

At the time when it was written my father spent the working week at 38 St John's Wood Park, N.W.3, where there were a cook, a house parlourman, and an elderly housekeeper. At weekends he joined my mother in Oxfordshire. The previous house parlourman, Dennis, who had been with the family for some years, had died very suddenly of pneumonia a few weeks before the letter was written. Tims was his successor. It is dated 25 May 1939, and runs:

A curious incident happened on Tuesday evening about 7 p.m. Tims went into the drawing-room to light the fire in broad daylight, and saw a figure, which he identifies from photographs as Dennis, standing at the mantelpiece and advancing in a friendly way, when it suddenly vanished. T. said the face was pale and round, the coat was brown, and there were



grey Oxford trousers. T. was startled by the vanishing but was not alarmed or uncomfortable. Apparently his sister is clairvoyant and prophesied his coming to work under 'an elderly man in London' long before the College had decided to dispense with him.

No one else in the house has ever seen D. nor have I ever felt he was about. I suppose it was an 'ether imprint'.

T. says he had a very bad headache at the time, but this does not seem to explain anything.

Perhaps I may add one or two notes. The headache interests me because I have an impression that ESP is apt to occur in persons liable to migraine. As to the incident itself, I dined every Tuesday with my father and on that particular evening there was another guest, a man, I cannot remember who he was. After dinner I left the two men to their port and went into the drawing-room. Tims came in, brought me some coffee and kept fidgeting about asking if there was anything I wanted and if were I all right. All I wanted was to read the new *Punch*, and, thanking him, I said firmly I needed nothing more and he had better take the coffee to Mr Haynes. However, I was so much struck by his odd manner that I asked the housekeeper about it next day. She told me much the same story as is recounted above, adding two things. The first is the figure stretched out its hand to Tims; the second that he recognized it as that of a man of whom he had dreamed. The man, in the dream had come into his room, sat down on the bed, and told him my father's two dogs did not really need to be exercised for as long as my father thought, and that he was not to worry about them.

Oddly enough, Dennis himself came of a clairvoyant family. Shortly before his death two cousins of my father's called one afternoon. Dennis opened the door looking very odd, as if he were sleep-walking. He asked them to come in and to 'excuse the mess', because there had been an incendiary bomb on the top floor and the house was the only one in that part of St John's Wood Park still inhabited. They thought he was drunk or mad, but he was describing what was in fact to happen a year or so later, in November 1940.

Perhaps I should add that Tims was only shown photographs of Dennis *after* the drawing-room incident.

RENÉE HAYNES

### *Crosswords and the M.I.5.*

SIR,—The following incident is summarized from Cornelius Ryan's book *The Longest Day*. A Mr Leonard Dawe, a quiet, unassuming physics teacher in Leatherhead, had been the *Daily*

*Telegraph's* senior crossword compiler for twenty years. On 4 June, 1944 he was visited by two representatives of M.I.5, who asked him why, during the previous month, five of the most secret code words connected with the forthcoming Allied invasion of France had appeared in crosswords set by him. They then showed him the following list:

May 2nd     *Clue*—One of the U.S.

*Answer*—Utah.

May 22nd   *Clue*—Red Indian on the Missouri.

*Answer*—Omaha.

These were the code words for two of the invasion beaches.

May 27th   *Clue*—But some bigwig has stolen some of it at times.

*Answer*—Overlord.

This was the code word for the entire invasion plan.

May 30th   *Clue*—This bush is the centre of nursery revolutions.

*Answer*—Mulberry.

This was the code word for the two artificial harbours which were to be placed near the beaches.

June 2nd    *Clue*—Britannia and he hold to the same thing.

*Answer*—Neptune.

This was the code word for the naval operations in the invasion.

In the end Mr Dawe satisfied the enquirers that he was entirely innocent. The only explanation he could offer was fantastic coincidence. Would the following speculation be less or more fantastic: that the emotional pressure behind this tensely guarded knowledge in some way facilitated its being picked up telepathically by Mr Dawe?

ROSALIND HEYWOOD

### *A Fenland Poltergeist*

SIR,—The authors of 'A Fenland Poltergeist' in your current issue are to be congratulated on a very interesting and frank report. It can be reasonably assumed that paranormal phenomena did occur in this case and that fraud can be excluded.

The investigators frankly admit that a tape recorder—surely an essential in these days—was not taken on the first occasion, but

they do not state whether this omission was remedied on the second occasion and whether the much fainter raps were capable of being recorded. Their admission that they were too sceptical on the first occasion raises a general issue of importance. In psychical matters it seems almost impossible to avoid some bias, and on future occasions it would be good policy for the Society in choosing its investigating teams to preserve a sound balance between healthy scepticism, and cautious acceptance, and between long experience and youthful enthusiasm.

Another more specialized issue arises from this report. We know very little about the laws governing psychic phenomena, but there is a good deal of evidence to suggest that the personality of those present has an effect on the production of phenomena. In this case on the first occasion (16-17 Nov., 1957), the manifestations, if unexpected, were strongly marked. For research purposes and for common sense reasons it was particularly essential therefore to maintain the same circle of witnesses on the second occasion (21-22 Nov., 1957).

Perhaps fortuitously, this occurred with the exception of J. M. Brotherton. However, it was not till 15 Nov. 1958, and on no other occasion, that the same investigating team was present, and then we are told nothing about any members of the family and outsiders being present. The 'personnel factor', if I may coin a phrase, is only one of many, but it should not be completely ignored as apparently occurred in this case. Purely material examination of the prevailing conditions, however painstaking, does not adequately explore all the possibilities.

It is surprising also that no use was made of a medium till 25-26 Apr. 1959, and only then presumably because of the appearance of an apparition to Mrs P. on 22 Apr. 1959.

E. E. WOOKEY

### *The lady vanishes*

SIR,—Dr Eric Perkins lives at No. 5, Park Crescent, London, W.1. The house next to his, No. 4, has been unoccupied for many years. No. 3 is occupied. The distance from the doorway of No. 3 to that of No. 5 is 51 feet. Park Crescent is very well lit by powerful sodium lamps, one of which is situated half-way between the entrances to No. 4 and No. 5. In this monochromatic light objects can be seen very clearly, but it is impossible to judge colours.

On 24 December 1959, Mrs Eileen Vincent, of 14, Coronation Road, Crowthorne, Berks, and myself, left King's Cross a few minutes before 9 o'clock in the evening, travelling by an A35



Austin car, on our way to see Dr Perkins, and to deliver a small Christmas gift, as we have done for a number of years. The evening was clear; there was no mist of any kind.

At about 10 minutes past nine, we arrived at Park Crescent, and found the street deserted. As usual, it was very brightly lit. By the kerb, just before the street lamp mentioned above, was parked an old Vauxhall car; it was the only vehicle in the street. On the pavement, just passing the entrance to No. 4, and walking towards No. 5, was a slim lady, wearing a dark coat, her hair falling just below her shoulders. There was nothing unusual about her appearance, but we both noticed her, simply because she was the only person about.

We passed the parked car, momentarily losing sight of the lady, and stopped at the kerb, just before No. 5. We naturally expected to see her again, but she was not there.

We both jumped out of the car very rapidly, and started looking for her. When we lost sight of her she was about 2-3 yards past the entrance of No. 4, walking in the same direction in which we were travelling. She could not have reached No. 5 ahead of us. She could not have run back to No. 3; the distance was about 10 yards, and the time—less than 10 seconds. She could not have crossed the street, which is very wide, without having been seen by us. She was not in the Vauxhall car, which was empty and locked. There was no way of entering any part of No. 4.

We spent a fruitless 10 minutes, looking for any other place where she might have disappeared. I then prepared a rough sketch of the area concerned, pacing out the distances, which I subsequently confirmed. We then called on Dr Perkins.

EILEEN VINCENT  
LUCIEN LANDAU

## CAMBRIDGE UNIVERSITY SOCIETY FOR RESEARCH IN PARAPSYCHOLOGY

### *Report for 1959-60*

EXPERIMENTATION this year has taken in wider fields than hitherto, with suggestive, if indecisive, results.

A series of ESP tests using subjects under various degrees of hypnosis, and with various kinds of target-card, led to indications that subjects who only go into a light trance do better on telepathy trials than do subjects who go only into no trance or deep trance.

A pilot experiment on PK-effects by hypnotized subjects was also carried out, the results being encouraging enough to warrant further work.

References to biological activity of serially diluted solutions are found in various literature (e.g. that of 'homeopathic' practitioners). Experiments have been performed to test this, using potencies of sodium chlorate in water down to  $10^{-62}$ , with which mustard and cress plants were watered. Of nine similar experiments, four failed to detect any activity. Two of the remainder were triple blind, and therefore free from even subconsciously fraudulent interference. One of these gave self-consistent estimates of the growth-effect of  $10^{-20}$ ,  $10^{-40}$ ,  $10^{-60}$ , solutions, the significance being about  $p = 5\%$ , but greater if coupled with the similar results of the other experiments. Although the blessing and cursing of plants has been tried (with inconclusive results) it is thought the relevance of these 'homeopathic' experiments to psychical research lies at a deeper level. Wassermann's theories of telepathy and De La Warr's work suggest that the bases of many phenomena classed as psychical may be 'rays' emitted by all matter. In these experiments the solutions used were so dilute that the chance of any molecules of solute being in them is very small and it would seem that a 'ray-energy' explanation is the only one possible within our present scientific framework.

Two ESP experiments with other universities were undertaken. (a) 10 subjects each from Oxford and Cambridge competed at guessing coloured ESP symbols 'sent' by Mr J. B. Lancaster from Philadelphia. Cambridge won but results were not highly significant. The experiment involved one guess a day for a month. It was organized by Mr Lancaster and Mr Allan Mayne. (b) Chicago and Cambridge competed in a repetition of a previously moderately successful experiment in cross-sending and receiving. The results are still being analysed. It was organized by Mr S. Abrams of Chicago.

Fortnightly meetings were held as usual. Informal meetings included weekly ESP sessions, and a discussion led by Mr. Abrams (here on a short visit).

The officers were: President, Dr R. H. Thouless; Secretary, O. Stephenson; Treasurer, J. Suthers; Research Officers, A. D. Cornell, D. J. Murray, D. G. Draper.

The following lectures were delivered to the Society: Presidential address by R. H. Thouless, Sc.D. 'Where does Parapsychology go Next?'

A. R. G. Owen, Ph.D. 'ESP'.

Dr I. Fletcher, M.R.C.S. 'The Methods of Fake Mediums'.

Dr G. D. Wassermann, 'The Feasibility of a Mechanistic Theory for Psi-Phenomena'.

Dr D. J. West, 'Difficulties in ESP Experiments'.

L. Landau, Esq., 'Both Sides of the Fence' (experimenter and subject).

Professor F. J. M. Stratton, D.S.O., F.R.S., 'Some Cases which have Come my Way'.

W. H. Salter, M.A., 'Ecstasy, Inspiration and Mediumship'.

G. Turner, Esq., 'Spiritual Healing—Fact or Fiction?'

## OBITUARY

### PROFESSOR F. J. M. STRATTON

Frederick John Marrian Stratton, son of Stephen Samuel Stratton and Mary Jane Marrian, was born at Birmingham on 18 October 1881. After receiving his schooling at one of the schools under the King Edward VI Foundation at Birmingham he became a student at Mason College, out of which at the end of the nineteenth century there developed the University of Birmingham, with Sir Oliver Lodge as its first Principal. From Mason College Stratton proceeded in 1901 as an undergraduate to Gonville and Caius College, Cambridge, where he spent the rest of his life. He took his B.A. degree in 1904, was elected to a Fellowship of his College in 1906, and took his M.A. degree in 1908.

Stratton was one of the distinguished company of eminent scientists who have given weight and lustre to the S.P.R. by their active membership of it. He had a highly successful academical career in mathematics. He was 3rd Wrangler in 1904, Isaac Newton Student in 1905, and Smith's Prizeman in 1906, and he held for some time the post of Lecturer in Mathematics at his College. His scientific interests centred mainly on the application of mathematics to astrophysics, and he held the offices of Professor of Astrophysics and Director of the Solar Physics Observatory in Cambridge from 1928 to 1947. He was President of the Royal Astronomical Society for the years 1933 to 1935, both inclusive, and of the Cambridge Philosophical Society (which is concerned, not with philosophy in the modern sense, but with what used to be called 'natural philosophy') for the years 1930 and 1931. He became a Fellow of the Royal Society in 1947.

An aspect of Stratton's activities, which was little known to many of his colleagues at Cambridge and still less to most fellow-members of the S.P.R., was his military career. In the first World



War he served in the Signal Service of the Royal Engineers, became a brevet Lieutenant-Colonel, and was awarded the D.S.O., and the Cross of the Legion of Honour. In the second he played an important part in the work of the Royal Corps of Signals from 1940 to 1945, and thereafter was Deputy Scientific Adviser to the Army Council from 1948 to 1950.

Stratton was unmarried and lived in rooms in Caius College. He served his College well in various capacities, and was greatly beloved by its members, to generations of whom he was known as 'Chubbie'. He had held the College offices of Tutor and of Senior Tutor before his appointment to the Professorship, and he was President of the College (an office which corresponds roughly to that of Vice-Master) for the years 1946 to 1948 both inclusive.

By religion Stratton was, like many other famous citizens of Birmingham of his time, a Unitarian. From his undergraduate days to the end of his life he played a prominent and highly valued part in the affairs of the Unitarian church in Cambridge.

Stratton joined the S.P.R. in 1902, and was a member thereafter continuously until his death in 1960. He was elected to the Council in 1947, was President for the years 1953 and 1954, and was made a Vice-President after ceasing to be President. In his Presidential Address (*Proceedings*, V. 50. Jan. 1954) he gives, *inter alia*, some interesting autobiographical details of what he describes in the title as his 'life-long interest' in psychical research. This began in his Birmingham days, and he came up to Cambridge provided with an introduction from Lodge to Mrs Sidgwick, at that time Principal of Newnham College. Through her he was introduced to her brothers, Arthur and Gerald Balfour, and to such leading Cambridge members of the S.P.R. as Mrs Verrall. During most of Stratton's residence in Cambridge there has been some University society, containing both undergraduates and dons, which, under one title or another, has concerned itself with psychical research. Stratton always played a prominent and useful part in such societies.

He was more interested in sporadic cases than in the experimental study of ESP by means of card-guessing and similar devices susceptible of statistical treatment. Among sporadic cases he was particularly interested in alleged instances of haunting. He investigated personally a number of allegedly haunted houses; and he collected reports from other persons who claimed to have witnessed such phenomena. He devoted much time and trouble to getting such reports into written form, and in interrogating the witnesses and assessing the value of their testimony.

Stratton was full of mental and bodily vigour until very near the

end of his long, active, and versatile life. He died, after a few months of illness, on 2 September 1960. As this was in the Long Vacation, the memorial service in the chapel of his College was not held until 22 October. It was an impressive and moving ceremony. The chapel was filled to capacity with his many surviving friends and with representatives of the various institutions and societies which he had served with such distinction. As a tribute to his military services in the two wars there was one feature most unusual at the commemorations of academic persons, viz., the playing of the Last Post in the organ-loft by two trumpeters of the Royal Corps of Signals. It was a moving and a fitting termination to the ceremony.

C. D. BROAD

### EXCERPTA

*From the Presidential Address of the late Professor F. J. M. Stratton, Proceedings, 50, Part 184, pp. 135-52.*

To orthodox science we are heretics and while accepting that fact we must make sure we are heretics of the right sort, those from whose actions and beliefs progress will ultimately follow. It may mean the reshaping of some of the cherished beliefs of science. That has often been the result of heresy in the past in other fields—politics or religion. And in the need for this reshaping, I believe, lies the real opposition of the scientist to our investigations and conclusions. . . . He has at the back of his mind a certain system of knowledge and belief, that against any phenomena that may force him to reconsider these basic ideas, sets up a kind of defensive mechanism which prevents him from looking at them.

. . . . .

Who will construct the wide framework required to unify the results coming from psychical research with the established order of the recognised sciences? This will not come from the scientists, entrenched as they are in their own lines of defence. Prepared as they are to move forward into the no-man's land of the unknown, they keep always within an area prescribed by themselves, like the troops of the United Nations in South Korea in the recent war. The new scheme will not come from the psychical researchers, those irregular guerillas who venture outside the limited area allowed to the regular troops. The work must be done by those trained to deal with difficulties of interpretation, the diplomats

trained in the art of reconciling difficulties and of overcoming misunderstandings . . . a task for *philosophers*.

. . . . .

The question is raised from time to time whether we have not already enough qualitative evidence, whether anything is gained by accumulating further data. Quite apart from the fact that in the details of some new case we may find the key to the door that for seventy years we have been trying to unlock, there is the further fact . . . that evidence of this nature tends to waste away through the mere efflux of time. As the original witnesses and investigators pass away and we are left with but a paper record, the value of the evidence shrinks—and that is an inevitable limitation of all historic evidence. In time we may find clues which will enable us to regulate the conditions governing some of these phenomena and the value and trustworthiness of fresh phenomena and some of the earlier phenomena may both increase.

. . . . .

The psychical researcher belongs supremely to the brotherhood of those who 'wonder' and he appeals for help from all other 'wonderers' as he steps boldly forward into his special region in the world of the unknown.

## NOTICES

WE regret that in a book review in the September *Journal*, p. 370, the title and author's name were given incorrectly. They should read: *Eternal Quest* by John N. East.

THOSE interested in the review of *The Modern Churchman* appearing in the *Journal*, September 1960, p. 369, can obtain copies of the Vol. III, No. 1, (New Series), price 5s. 6d. post-free, from Miss B. W. Holloway, 17, Anderton Park Road, Birmingham 13.

THE authors of 'A Fenland Poltergeist' (*Journal*, September 1960) ask that the following corrections should be made: On p. 346, para. 2, the sentence 'Mr P. offered to drive the journalist and his friend to Wisbech' should read 'the journalist and his friends . . .'. In para. 3 'At 3.45 we returned to the bedroom' should read 'At 3.34 . . .'.

THE fourteenth Myers Memorial Lecture was delivered on 28 September 1960, by Dr Grey Walter, M.A., Sc.D. of the Burden



Neurological Institute, Bristol. The title was *Neurophysiological Aspects of Hallucinations and Illusory Experiences*.' The lecture will be printed shortly and distributed to members.

Part 191 of *Proceedings* has been issued and distributed to Members and Associates. It contains the report (1959) on 'Enquiry into Spontaneous Cases' and also a List of the Society's Members and Associates. Additional copies may be obtained from the Secretary. Price 10s. 6d. (\$1.50). Members and Associates half-price.

#### ADDITIONS TO THE LIBRARY

*Les Hallucinations, Clinique et Physiopathologie* by Jean Lhermitte.

G. Doin et Cie, Paris, 1951. Price 18s. 6d.

*Die Phänomene des Mediums*, Rudi Schneider by Von Schrenck-Notzing. Walter de Gruyter & Co, Berlin, 1933.

*Godistencism* by R. B. Warne. Hughenden, Tottington, Lancs., 1959. (Private circulation.)

*The Secret of Dreams* by P. Meseguer. Burnes & Oates, London, 1960. Price 30s.

*Eternal Quest* by J. N. East. Psychic Press, 1960. Price 21s.

*Treatise on Parapsychology* by Rene Sudre. George Allen & Unwin, Ltd. 1960. Price 35s.

*ESP in Relation to Rorschach Test Evaluation* by Gertrude Schmeidler. Parapsychology Foundation Inc., New York, 1960.

*Linkage in Extrasensory Perception* by M. C. Marsh. Mimeographed. Thesis for D. Phil., 1958. Rhodes University, S. Africa.

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## STARR KING SCHOOL

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For the sake of brevity such qualifications as 'supposed', 'alleged', etc., are omitted from this index. It must, however, be understood that this omission is made solely for brevity, and does not imply any assertion that the subject-matter of any entry is in fact real or genuine.

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# Society for Psychical Research

1 Adam & Eve Mews · London · W8

JOURNAL, MARCH 1959, VOL. 40, No. 699

SUPPLEMENT No.

FOR MEMBERS AND ASSOCIATES

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## ANNUAL REPORT OF THE COUNCIL FOR 1958

### 1. ACCOUNTING YEAR

The beginning of the accounting year having been altered from 1 January to 1 October, this Report, and the Accounts rendered with it relate to the period 1 January to 30 September, 1958, after which accounting for periods of twelve months will be resumed. 12.

### 2. STAFFING

Mrs Beale, the Secretary General, and Miss Green, the Secretary (Research) have been confirmed in their appointments. Miss Green has been awarded the Perrott Studentship, and, with the assistance of a grant from the Parapsychology Foundation for the purpose, is reading for a Doctorate of Philosophy at Oxford University. Her subject of study is within the field of psychical research, and the Council have accordingly given her such leave of absence from London as may be necessary to enable her to comply with the requirements of the University as to residence at Oxford.

The two Honorary Secretaries, Mr W. H. Salter and Mr D. Parsons, retired on 30 September 1958, the former after thirty-four years service. In their place Mr G. W. Lambert, Sir George Joy and Mr J. H. Cutten were elected, the number of Honorary Secretaries having been increased to three, as Mr Lambert is able to be in London for part of the year only.

The Honorary Treasurer, Admiral the Hon. A. C. Strutt, retired on 30 September 1958, after twenty-three years service, and the Hon. Charles Strutt was elected in his place.

### 3. PRESIDENCY

Professor C. D. Broad, Litt.D., F.B.A., who was President of the Society in 1935-6, was elected President for 1958-9.

#### 4. THE COUNCIL

Dr Letitia Fairfield, C.B.E., was co-opted a Member of Council on 13 March 1958.

#### 5. OBITUARY

The Council have recorded with regret the deaths of several members and Associates, some of long standing, in particular Viscountess Rhondda and Mr L. A. G. Strong.

#### 6. RESEARCH

*Experimental Research.* Between February and September a series of eighteen sessions was devoted to a programme of experimental work organised by the Supervisor of Experimental Research. Some fifty members of the Society living in or near London volunteered their services and, from among these, two groups were formed. A wide variety of experiments were performed under many different conditions. This work and the results will be reported in the *Journal*.

Mr Richard K. Sheargold, a member of the Society, began work on a series of card-guessing experiments with professional mediums. Three sittings were held during the year, at the Society's rooms, and the work is to continue. Direction of the experiments is in the hands of Mr Sheargold; the Supervisor of Experimental Research has attended sessions and has held responsibility for the experimental controls, clerical procedures and statistical evaluation.

While no new high-scoring ESP subjects have come to the Society's notice, a number of criticisms of the results obtained with such subjects in past experiments have been brought to our attention, and the Supervisor of Experimental Research has examined these in considerable detail. Some of his enquiries are still proceeding, and it is hoped to report on them in due course.

The Supervisor also carried out some statistical experiments to investigate the loss of efficiency involved in the majority-vote method of scoring.

The Supervisor of Experimental Research paid visits to the Universities of Cambridge, Manchester and Oxford, and visited the Jones boys in Wales.

#### 7. THE ENQUIRY INTO SPONTANEOUS CASES

The examination of the material received in response to the Society's appeal has continued, and a report on it is now in an advanced state of preparation.

#### 8. THE LIBRARY

During the summer vacation of 1958 advantage was taken of the availability of student labour, and the rearrangement and reindexing of the Library was completed in October (see *Journal* for December, 1958, 39, 347).

## 9. PUBLICATIONS

Three numbers of the *Journal* (Nos. 695-697) and one Supplement were published during the year. At the end of the accounting period the number of regular (non-member) subscribers to *Proceedings* and *Journal* totalled 300. Sales of the Society's publications amounted to £318 for nine months, compared with £291 in 1957. The 13th Myers Memorial Lecture by Professor C. D. Broad, Litt.D., F.B.A., entitled '*Personal Identity and Survival*' was delivered on 15 May 1958, and was published.

## 10. PUBLICITY AND PUBLIC RELATIONS

Talks were given by members of the Society to the following organizations :

1 January	1958	Kingston Junior United Nations Assocn.	Mrs Heywood
6 February	1958	Tower Hill Toc H	Mr Cutten
28 February	1958	Downer Grammar School, Edgware	Mrs Heywood
5 March	1958	Putney Toc H	Mr Lambert
10 March	1958	Beckenham School of Art	Mrs Heywood
13 April	1958	Holy Trinity Church Fellowship, Wealdstone	Mr Cutten
16 April	1958	The Forum, West Hampstead	Mr Cutten
18 May	1958	'20 Plus' Club, Muswell Hill	Mr Cutten
6 June	1958	Kingston & Malden Young Conservative Association	Mr Cutten
12 August	1958	Enfield Branch of the International Friendship League	Mr Manning

## 11. UNIVERSITY SOCIETIES

### *Cambridge University Society for Research in Parapsychology*

The chief aim of the Society last year was to find 'good subjects', both for ESP experiments, and for any other branch of psi, as it was felt that unless significant results were obtained, it was not possible to discover anything of how psi operates. Last year a considerable number of experiments were carried out, chiefly in ESP, and yielding, for the most part, chance results.

The main groups in which research was carried on were : Ghos and Mediums ; ESP and PK ; and Radionics.

Speakers last year included Dr Ian Fletcher, J. Langdon-Davies, Miss Celia Green, Mrs Frank Heywood, A. D. Cornell, Dr E. J. Dingwall, Dr R. H. Thouless, Mrs Gatty and Dr Soal.

Officers of the Society for 1958 : *President* : R. H. Thouless, Sc.D.; *Secretary* : A. P. W. Leith ; *Treasurer* : D. G. Draper ; *Research Officers* : A. D. Cornell, M.A. and D. J. Murray.

*Oxford University Society for Psychical Research*

During 1958, the Society was addressed by Mr L. C. Robertson, Dr R. H. Thouless, Dr Roggenkemper, Mr Peter Simkin, Mr B. Babington Smith, Miss Celia Green, Mr Christopher Scott, the Rev. Professor L. W. Grensted, and the Rev. H. F. Cheales.

Although further group ESP experiments have been carried out by the Society, no striking results seem to have been obtained. Mr Mayne continued his investigations into the possibilities of applying new statistical techniques in psychical research, and has been especially interested in the development of Mr Christopher Scott's 'psi models'.

The Society's Officers for the year were : *President* : B. Babington Smith (till June); Michael Fleming (from October); *Secretary* : Michael Edwards (till June); Felicity Savage (from October); *Treasurer* : W. P. Witt (till June); Jeremy Kane (from October); *Research Officer* : Alan Mayne.

## 12. FINANCE

Messrs. Miall Harper & Co., the Society's Auditors, resigned in October 1958, and, by a resolution of the Council, Messrs Deloitte, Plender, Griffiths & Co. were appointed to fill the vacancy. The Society is fortunate to have been able to engage the services of such a leading firm of Accountants, and were only able to do so on the condition that the end of the Society's accounting year should be altered from 31 December to 30 September. This change had certain other advantages, and the condition was accepted. The effect on the Report and Accounts is indicated in para. 1, above.

After protracted negotiations the claim for dilapidations on 31 Tavistock Square, which originally stood at some £4,000, was settled for £2,400. A sufficient reserve had been built up to meet this liability.

With the cost of rearranging the Library (£252), the expenditure on non-recurring items arising out of the move to new premises has been completed.

The Society has continued to receive much valued assistance from the Parapsychology Foundation, the sterling amount of the grant for 1958 being £616.

## MEETINGS OF THE COUNCIL

Meetings of the Council were held as follows :

527th	29 Jan. 1958	Chairman : The President, Mr G. W. Lambert
528th	25 Feb. 1958	Chairman : The President, Mr G. W. Lambert
529th	13 Mar. 1958	Chairman : The President, Mr G. W. Lambert
530th	15 Apl. 1958	Chairman : The President, Mr G. W. Lambert
531st	26 Apl. 1958	Chairman : The President, Mr G. W. Lambert
532nd	26 Apl. 1958	Chairman : The President, Prof. C. D. Broad
533rd	19 May 1958	Chairman : The President, Prof. C. D. Broad
534th	30 June 1958	Chairman : The President, Prof. C. D. Broad
535th	29 Sep. 1958	Chairman : Mr W. H. Salter



536th 27 Oct. 1958 Chairman : The President, Prof. C. D. Broad  
537th 24 Nov. 1958 Chairman : The President, Prof. C. D. Broad

## MEMBERSHIP OF THE SOCIETY

During the nine months covered by this Report 60 members and 11 Student Associates were elected. The loss in membership from deaths (11), resignations (14) was 25. There was thus a net increase of 46 in the total membership, which, including Honorary and Corresponding Members (23) and Honorary Associates (14) now stands at 1,115.

### NEW MEMBERS

*(Elected 29 January 1958)*

#### MEMBERS

BROWN, G. SPENCER, Christ Church, Oxford. (re-elected.)  
COULSTON, Mrs F. E., 103 Jersey Road, Hounslow, Middx.  
DARROCH, Miss J., B.A., 9 Falcon Gardens, Edinburgh, 10.  
HATTE, Miss N., 50 Adelaide Road, Dublin, Eire.  
JONES, Mrs F. G., S.R.N., 'Mead House', Ashley Park Avenue, Walton-on-Thames.  
KNOX, Miss A. M. H., 23 Trinity Square, Halstead, Essex.  
LESTER, Mrs M. W., 113 Middleton Road, Banbury, \*Oxon.  
LUEBKER, E. A. T., A.B., 9 Maxwell Park, Bangor, Co. Down, N. Ireland.  
NEWTON, G. H., LL.B., 9 Weld Road, Birkdale, Southport.  
ROCHE, Mrs M. E. W., Flat 3, 61 Cadogan Square, London, S.W. 1.  
SMALLBONE, Miss J. A., M.A., 8 Park Road, East Dereham, Norfolk.  
SMITH, T. C. d'Arch, 52 Carlton Hill, London, N.W. 8.  
STEVENSON, Prof. I., M.D., Dept. of Psychiatry, School of Medicine, University of Virginia, Charlottesville, Virginia, U.S.A.

#### *Student-Associate*

CONN, D. A., A.I.M.L.T., 11 Abbotsford Road, Linthorpe, Middlesborough, Yorks.

*(Elected 25 February 1958)*

#### MEMBERS

FENTON, Dr M. J., M.B., Ch.B., 150 Harley Street, London, W. 1.  
MULLER, Dr K. E., D.Sc.Tech., Seefeldstrasse 112, Zurich, Switzerland.  
NEWSTEAD, Miss E., L.R.A.M., 56 Eden Park Avenue, Beckenham, Kent.  
DE VESIAN, Norman Ellis, Flat 2, 37 Ventnor Villas, Hove.  
WINTER, D. G., 60 Frederic de George, Arras, Pas de Calais, France.

#### *Student-Associate*

LONDON, M. J., 18 Westfield Way, Ruislip, Middx.

*(Elected 13 March 1958)*

MEMBERS

- BLEWETT, W. V., B.Sc., 3 Peaches Court, Cheam, Surrey.  
KING, Mrs D. G., S.R.N., c/o Bank of Montreal, 9 Waterloo Place,  
London, S.W. 1.  
RODGERS, Miss R. S., BM/XPKB, London, W.C. 1.  
TATE, H. B., Woodside House, Freshford, Somerset.

*(Elected 15 April 1958)*

MEMBERS

- BLUM, Prof. F. H., 50 Arthur Avenue, S.E. Minneapolis 14, Minnesota,  
U.S.A.  
CREIGHTON, T. M., M.A., The Warden's Lodge, St. Patrick's Hall,  
Reading.  
LACEY, Mrs M., 33 Royal Avenue, Chelsea, London, S.W. 3.  
LAUDENBERG, Dr H., M.D., Talstrasse 18, Solingen-Ohligs, Germany.  
PARKER, B., 3AMQ., R.A.F., Oxendon, Leighton Buzzard, Beds.  
TALBOT-PONSONBY, E. F., Langrish House, Langrish, Petersfield.  
WALKER, A., B.Sc.(Hons.), 11 Gills Lane, Radlett, Herts.  
WHITE, G., A.R.C.S., 136 King's Road, South Harrow, Middx.

*(Elected 26 April 1958)*

MEMBERS

- BARHAM, Rev. W. A. B., B.D., Willoughby Vicarage, Rugby.  
POLLARD, J. B., M.A. (Oxon.), 1 Portman Avenue, London, S.W. 14.  
WARD, A. J. B., B.Sc., 118 Rydal Drive, Bexley Heath.

*(Elected 19 May 1958)*

MEMBERS

- COSGRAVE, Mrs M. A., King Road, Albany, West Australia.  
GILSON, R. J., A.M.I.Mech.E., 106 Westbury Road, New Malden,  
Surrey.  
HOWE, J. W. R., 79 Greenfield Avenue, Surbiton, Surrey.  
PRATT, Miss M. A., 241 Salmon Street, Kingsbury, London, N.W. 9.

*Student-Associates*

- EDWARDS, M., 47 Ellen Street, Hove, Sussex  
HARLE, P., 53 Heathfield Drive, West Hartlepool, Co. Durham.  
MURRAY, D. J., P.6. Whewell's Court, Trinity College, Cambridge.  
OBINEGBO, N. M., Nigerian College of Technology, Zaria, Nigeria.

*(Elected 30 June 1958)*

MEMBERS

- TIRADO, T. V., 885 Park Avenue, New York City 21, U.S.A.  
WALKER, Mrs A. F., Waterhouse, Martin Combe, Bath, Somerset.

*(Elected 29 September 1958)*

MEMBERS

- ALLAN, V. J., P.O. Box 63, Hackney, S.D.O., London, E. 8.  
EDWARDS, L., 10 Pen-y-Llyn, Gwersyllt, Wrexham, Denbigh.  
HUBER, G. E., P.O. Box 1323, Montevideo, Uruguay.  
Johnson, W. J., B.A., 63 Oak Street, Brentford, Ontario.  
KNIGHT, A. H. J., M.A. (Cantab.), Trinity College, Cambridge. (Re-elected.)  
MACKILLOP, Mrs M. S., M.A., 10 Herne Hill Mansions, London, S.E. 24.  
MCCREADY, Mrs H. G., 24 East Street, Littlehampton, Sussex.  
MURRAY, J. B., 5 Kelvin Road, Papakura, Auckland, New Zealand.  
PENNY, Miss M. D., B.Sc.(Agr.), 2 Janet Street, Merewether 2N, N.S.W., Australia.  
PUSEY, L. R., 64 Grenfell Gardens, Newbury Park, Ilford, Essex.  
SCOTT, Miss P. M., M.A., 35 Leinster Gardens, London, W. 2.  
SHANKS, T. K., c/o Bank of Bermuda Ltd., Hamilton, Bermuda.  
SMITH, P. F., B.Sc., 4 Warnborough Road, Oxford.

*Student-Associates*

- BENNITT, Miss P. J., B.A.(Hons.), 48 Eldon Place, Newcastle-on-Tyne 1.  
GILL, E. I., 59 Dunstan Road, London, N.W. 11.  
HINES, E. B., Bedford P.O. Box 50, Halifax, N.S., Canada.

*(Elected 27 October 1958)*

MEMBERS

- ADLER, Mrs D. A. L., Berlin-Lichterfelde West, Baselstr. 11., Germany.  
BONWICK, T. F., 3 Highcombe Close, Mottingham, London, S.E. 9.  
COLE, J. A., Flat 12, 4 Crane Court, Fleet Street, London, E.C. 4.  
EVANS, G. I., M.A., F.R.C.S., 13 Melbury Road, London, W. 14.

*Student-Associates*

- BROWNE, Miss D. R. G., Students' Quarters, The Royal Free Hospital, Gray's Inn Road, London, W.C. 1.  
DELIN, P. S., 1 Lancaster Avenue, West Norwood, S.E. 27.

*(Elected 24 November 1958)*

MEMBERS

- PEARSON, F., 553 Jovil, Linthwaite, Yorks. (Re-elected.)  
PERRY, J. A., 121 Symonds Street, Auckland, New Zealand.  
SEGHAL, Dr H., 9/10 Bamba Road, Kanpur (U.P.), India.  
SPEIDAL, R. M., P.O. Box 31, Visalia, California, U.S.A.

THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH  
(Company limited by guarantee and not having a share capital)  
GENERAL FUND BALANCE SHEET  
30TH SEPTEMBER 1958

31st Dec.

1957

£

24,213

*ACCUMULATED SURPLUS*—see attached schedule  
*DONATIONS FOR SPECIAL PURPOSES* and interest

thereon :

At 31st December 1957

Deduct amount transferred to Accumulated Surplus

Add interest for period

2,518

Made up of :

Anonymous

A. Hunt

C. D. BROAD, *President*

CHARLES STRUTT, *Hon. Treasurer*

£26,731

£25,23

£

*FIXED ASSETS*

7,250

680

306

374

7,624

*CURRENT ASSETS*

Debtors, Income tax recoverable and payments in

5,783

advance

Frederick W. H. Myers Memorial Fund

13,930

(MV £11,652)

2,035

739

22,487

*Deduct :*

*CURRENT LIABILITIES*

1,037

Creditors and Subscriptions received in advance

Research Endowment Fund

21,450

*Deduct :*

*BALANCE OF GRANT RECEIVED FROM  
PARAPSYCHOLOGY FOUNDATION* for in-

1,104

1,239

2,343

19,107

£26,731

£

£

7,25

741

350

39

7,64

957

19,399

456

20,812

1,244

19,568

1,970

17,5

£25,23



# THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH

## GENERAL FUND—ACCUMULATED SURPLUS

MOVEMENTS DURING THE NINE MONTHS ENDED 30TH SEPTEMBER 1958

Year ended  
31st Dec.

1957 £		£	£
	Balance 31st December 1957 - - - - -	24,213	
	Add amount shown as special donations at that date - -	232	
23,992			24,445
445	Amount received applicable to previous years and sales of library books -		
594	Legacies received during the period - - - - -		394
539	Grant from Parapsychology Foundation - - - - -		616
—	Income and Expenditure Account		
	Excess of income over expenditure - - - - -		27
25,570			25,482
	Deduct :		
—	Net loss on sales of investments during the period - - -	77	
—	Dilapidations—Tavistock Square - - - - -	2,526	
	Income and Expenditure Account		
1,357	Excess of expenditure over income - - - - -		2,603
£24,213	Balance 30th September 1958 - - - - -		£22,879

## INCOME AND EXPENDITURE ACCOUNT

FOR THE NINE MONTHS ENDED 30TH SEPTEMBER 1958

Year ended  
31st Dec.

1957 £		£	£
	<i>Income</i>		
1,869	Subscriptions - - - - -	1,439	
—	Life members—proportion of subscriptions - - -	46	
277	Donations - - - - -	288	
2,146			1,773
691	Interest on Investments and bank deposits and income tax recoverable thereon - - - - -		649
236	Fees and Royalties - - - - -		152
3,073			2,574
	<i>Expenditure</i>		
3,438	Administration Expenses - - - - -	1,836	
£833	Cost of printing and binding publications - - -	£626	
292	Deduct proceeds of sales - - - - -	318	
541			308
9	Purchase of books for library - - - - -		24
27	Management fee—investments - - - - -		31
52	Audit fee - - - - -		52
42	Depreciation of office furniture - - - - -		44
—	Library reorganisation - - - - -		252
78	Removal expenses - - - - -		—
243	Legal expenses - - - - -		—
4,430			2,547
£1,357	Excess of income over expenditure - - - - -		£ 27

(Deficiency)

THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH  
RESEARCH ENDOWMENT FUND  
BALANCE SHEET  
30TH SEPTEMBER 1958

31st Dec. 1957 £		£	£
	<b>CURRENT ASSETS</b>		
	Debtors :		
	Income Tax recoverable - - - - -	430	
	General Fund - - - - -	134	
235			56
13,562	Investments at book value - - - - -	-	15,76
(MV £10,354)	(Market Value £14,974)		
—	Deposit with Mutual Finance Limited - - - - -	-	35
2,801	Balance with bankers and cash in hand - - - - -	-	9
16,598			16,76
—	<i>Deduct :</i>		
£16,598	Creditor—J. F. Thomasson & Co. - - - - -	-	—
			£16,76
	<b>ACCUMULATED FUND</b>		
17,877	Balance 31st December 1957 - - - - -	-	16,59
(1,877)	Add : Profit on sale of investment - - - - -	-	3
16,000			16,63
	Add : Excess of income over expenditure for the period :		
£622	Interest on investments and deposit - - - - -	596	
	Less : Salaries - - - - -	£409	
	Management fee—		
20	Investments - - - - -	24	
4	Other expenses - - - - -	39	
24		472	
598			12
£16,598	Balance—30th September 1958—subject to depreciation of investments (above) - - - - -	-	£16,76

FREDERICK W. H. MYERS MEMORIAL FUND  
BALANCE SHEET  
30TH SEPTEMBER 1958

31st Dec. 1957 £		£	£
	<b>CURRENT ASSETS</b>		
1,107	Investments at book value - - - - -	-	1,10
	(Market Value £765)		
101	Balance with bankers - - - - -	-	9
1,208			1,20
—	<b>LIABILITIES—General Fund</b> - - - - -	-	9
£1,208			£1,10
	<b>ACCUMULATED FUND</b>		
1,174	Balance 31st December 1957 - - - - -	-	1,20
	Deduct : Excess of expenditure over income for the period		
	from 1st January to 30th September 1958		
	Cost of lecture including net cost of printing - - - - -	130	
34 (Add)	Less : Interest on investments - - - - -	27	
			10
£1,208	Balance—30th September 1958—subject to depreciation of investments (above) - - - - -	-	£1,10

# THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH

## BLANNERHASSET FUND

### BALANCE SHEET

30TH SEPTEMBER 1958

31st Dec.

1957

	£		£	£
1,660		<b>CURRENT ASSETS</b>		
32		Investment at book value - - - - -	-	1,660
		(Market Value £1,153)		
234		Income Tax recoverable - - - - -	-	54
		Mrs S. C. Blennerhasset—Amount recoverable - - - - -	-	1
		Balance with bankers - - - - -	-	266
<u>£1,926</u>				<u>£1,981</u>
		<b>ACCUMULATED FUND</b>		
1,868		Balance 31st December 1957 - - - - -	1,926	
58		Add : Interest on investments and bank deposit for the period - - - - -	55	
				<u>1,981</u>
		Balance—30th September 1958—subject to depreciation of investments (above) - - - - -		<u>£1,981</u>
<u>£1,926</u>				

### REPORT OF THE AUDITORS TO THE MEMBERS OF THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH

We have examined the foregoing balance sheet, fund accounts, and income and expenditure account and have obtained all the information and explanations which we considered necessary for our audit. In our opinion proper books of account have been kept by the society and the balance sheets, fund accounts and income and expenditure account which are in agreement therewith comply with the Companies Act, 1948 and give a true and fair view of the state of the society's affairs at 30th September 1958 and of the respective surpluses or deficiencies for the nine months then ended.

DELOITTE, PLENDER, GRIFFITHS & Co.,

Chartered Accountants

5 London Wall Buildings, London, E.C. 2.

December 9th, 1958

### SCHEDULE OF INVESTMENTS

GENERAL FUND	30th September 1958		
	Nominal	Book Value	Market Value
4% Consolidated Loan - - - - -	£86 11 11	£101	£66
5½% Exchequer Stock 1966 - - - - -	2,500 0 0	2,488	2,537
3% Savings Bonds 1960/70 - - - - -	3,000 0 0	3,240	2,385
New Zealand 6% Stock - - - - -	252 14 7	250	264
4% British Transport Guar. Stock 1972/77 - - - - -	530 0 0	520	448
London County Council 6% Loan 1975/78 - - - - -	2,000 0 0	2,030	2,080
Associated Electrical Industries Ltd.—6% Debenture Stock 1978/83 - - - - -	1,800 0 0	1,810	1,845
British Petroleum Co. Ltd.—Con. Debenture Stock - - - - -	1,000 0 0	1,026	1,075
Imperial Chemical Industries Ltd.—Ordinary Stock - - - - -	720 0 0	1,047	1,242
Artizans & General Properties Co. Ltd.—£1 Shares - - - - -	400 shares	573	680
British Oxygen Co. Ltd.—Ordinary Stock - - - - -	225 0 0	478	450
British Petroleum Co. Ltd.—Ordinary Stock - - - - -	75 0 0	510	401
British South African Co. Ltd.—Registered Stock - - - - -	93 15 0	478	438
Colvilles Ltd.—£1 Ordinary Shares - - - - -	275 shares	491	402
Imperial Tobacco Co. (of Gt. Britain & Ireland) Ltd.—Ordinary Stock - - - - -	190 0 0	422	461
Lloyds Bank Ltd.—Ordinary Stock - - - - -	160 0 0	373	456
Relay Exchanges Ltd.—5/- shares - - - - -	400 shares	609	850
Sphere Investment Trust Ltd.—£1 Ordinary Shares - - - - -	300 shares	604	735
Tate & Lyle Ltd.—Ordinary Stock - - - - -	240 0 0	702	780
United Drapery Stores Ltd.—Ordinary Stock - - - - -	150 0 0	834	885
Watney Mann Ltd.—Defd. Ordinary Stock - - - - -	200 0 0	723	725
		<u>£19,399</u>	<u>£19,205</u>



# THE INCORPORATED SOCIETY FOR PSYCHICAL RESEARCH

## SCHEDULE OF INVESTMENTS (CONTINUED)

RESEARCH ENDOWMENT FUND	30th September 1958			Book Value	Market Value
	Nominal				
2½% Consolidated Stock - - - - -	£504	3	8	£403	£262
5½% Exchequer Stock 1966 - - - - -	1,200	0	0	1,194	1,218
3% Savings Bonds 1960/70 - - - - -	1,593	19	4	1,741	1,265
Australia (Commonwealth of)—2½% Reg. Stock 1967/71 - - -	995	2	9	1,041	726
British Transport—3% Guar. Stock 1967/72 - - - - -	514	0	0	540	373
Aberdeen & Canadian Investment Trust Ltd.—Ordinary 5/- Units -	500	units		346	406
Artizans & General Properties Ltd.—Ordinary Shares - - -	400	shares		551	686
Associated Electrical Industries Ltd.—Ordinary Stock - - -	133	0	0	549	357
Atlas Electrical & General Trust Ltd.—Ordinary Stock - - -	500	0	0	1,167	1,344
British Oil & Cake Mills Ltd.—10% Cum. Pref. Ord. Stock - -	260	0	0	485	494
British Oxygen Co. Ltd.—Ordinary Stock - - - - -	225	0	0	451	450
Burmah Oil Co. Ltd.—Ordinary Stock - - - - -	100	0	0	394	381
Guest Keen & Nettlefold Ltd.—Ordinary Stock - - - - -	450	0	0	1,327	1,159
Great Northern Investment Trust Ltd.—Ordinary Stock - - -	111	0	0	425	486
Imperial Chemical Industries Ltd.—Ordinary Stock - - -	660	0	0	1,023	1,139
Imperial Tobacco Co. (of Gt. Britain & Ireland) Ltd.—Ordinary Stock - - - - -	150	0	0	470	364
Inveresk Paper Co. Ltd.—6/- Stock Units - - - - -	650	units		572	374
London & New York Investment Corp. Ltd.—Ordinary Stock -	240	0	0	784	792
Richard Johnson & Nephew Ltd.—Ordinary Shares - - -	600	shares		683	956
Tube Investments Ltd.—Ordinary Stock - - - - -	300	0	0	1,038	937
United Drapery Stores Ltd.—5/- Stock Units - - - - -	550	units		578	811
				<u>£15,762</u>	<u>£14,974</u>

### FREDERICK W. H. MYERS MEMORIAL FUND

3½% Conversion Stock 1961 - - - - -	£250	0	0	£288	£169
3% Savings Bonds 1960/70 - - - - -	750	0	0	819	596
				<u>£1,107</u>	<u>£765</u>

### BLENNERHASSET FUND

British Transport—3% Guar. Stock 1978/88 - - - - -	£1,695	13	1	<u>£1,660</u>	<u>£1,153</u>
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